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THE

HISTORICAL WORKS

OF

VENERABLE BEDE.

TRANSLATED FROM THE LATIN,

BY J. A. GILES, LL.D.

LATE FELLOW OF C. C. COLL., OXFORD.

VOL. II.

BIOGRAPHICAL WRITINGS, LETTERS, AND CHRONOLOGY.

LONDON:

JAMES BOHN, 12, KING WILLIAM STREET, STRAND.

MDCCCXLV.

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From an early MS. in the British Museum.



Eligiosus xpi famu
lus Episcopꝰ cognomẽ
to Benedictꝰ. aspirã
te superna gratia mõasterii
cõstruxit in honore bea
tissimi apl̃orꝝ principis
petri iuxta hostium flu
minis Vuir ad aquilonẽ muãte se ac
tũ tribuente venerabili rege pippino gen
tis illi⁹ regẽ egfrido. Idẽ q̃ mõasterii an
nis. xvi. int̃ innumeros ul̃ itinerꝝ ul̃
infirmitatũ labores. eade quia cõstru
xit religione sedulus rexit. qui vt
beati ꝑri Gregorii verbis quibꝰ co gno
minis ei⁹ ablatis vitã gloriosam vitare
fuit viriute venerabilis gratia benedic
ti a nõe ab ipo puericie sue tepe co
gerẽs semule. etatẽ q̃ iuuẽe moribꝰ tẽ
perãs. nulli animi voluptati dedit.

J. Netherclift Lithog.

THE

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AND LETTERS

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MDCCCXLV.

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TO THE RIGHT REVEREND

CHARLES JAMES,

LORD BISHOP OF LONDON,

THIS TRANSLATION OF

THE ECCLESIASTICAL BIOGRAPHIES OF VENERABLE BEDE,

IS MOST RESPECTFULLY INSCRIBED,

BY HIS LORDSHIP'S

OBEDIENT AND HUMBLE SERVANT,

J. A. GILES.

THE

PUBLISHER'S ADVERTISEMENT.

The reader is here presented for the first time with an English version of the Minor Historical Productions of the Venerable Bede. In his larger and more important work, "*The Ecclesiastical History of the English Nation*," the Author has taken a general view of English History during his own time. In the minor pieces, contained in the present volume, he has contracted his range to a narrower compass, introducing us, as it were, within the walls of those most interesting societies, the Monasteries of the Saxon period. In the "*Lives of St. Cuthbert, and of the Abbots of Weremouth and Jarrow*," the simplicity of the narrative, the almost daily account of the occupations of the Monks, and the minute details of the introduction of many of the useful arts into England, form altogether an attraction, which we shall seek for in vain in any other writer, who has left us any memorials of the ways of life, which existed among our Anglo-Saxon progenitors.

"*The Life of St. Vedast*" was written by Alcuin, though published on the Continent among a Series of Biographies under the name of Bede. It was originally intended to have formed part of the Appendix to the present volume; but the arrangement of the various pieces having been confided to a friend, during the translator's absence on the Continent, it was placed immediately after "The Life of St. Felix." It remains, therefore, only for the reader to enjoy this very interesting narrative, but by no means to look upon it as a genuine production of the Venerable Bede. "*The Life of St. Felix*" was transferred from the metrical legend of Paulinus, Bishop of Nola, by Bede, into a prose narrative; and the compiler is therefore not responsible for the miraculous facts recorded, his office having been merely that of a faithful translator.

"*The Letter to Abbot Albinus*" relates to our Author's Ecclesiastical History, whilst the important "*Epistle to Bishop Egbert*" has left us a deplorable picture of the demoralized state of Monachism in the eighth century. It will be read with much interest at the present moment, having always been considered a most important document on Church Discipline,—a subject which in our day has at length

rivetted the attention of all thinking and zealous members of the Anglican Church.

"*The Account of the Seven Wonders of the World,*" and "*The Book of the Holy Places,*" were compiled by Bede, for the use of his own Monastery. The latter is chiefly taken from the crude and ill-digested narrative of Adamnan, who wrote from the dictation of Bishop Arculph. "That Holy Prelate," says Bede, "from a desire to see the Holy Places, left his native country and went to the Land of Promise, where he stopped two months at Jerusalem, having an old priest named Peter, for his guide and interpreter. He then with great zeal visited every thing around, which he longed to see, and travelled to Alexandria, Damascus, Constantinople, and Sicily. On his way home, the vessel in which he sailed, after much beating about, was carried by contrary winds to our island; and here, after various perils, he came to Adamnan, and narrated to him his voyage, and what he had seen." We are thus furnished with a well-authenticated account of the Holy City and the rest of Palestine, prior to the Crusades, by an eye-witness, and one who surmounted every difficulty to achieve the object of his pilgrimage.

"*The Chronicle of the Six Ages of the World,*" in

the last section, affords many interesting particulars of English History. As a system of Chronology, it is important; and drew forth, no doubt, in the eighth century as much attention as those of Usher, Newton, and Hales, did in the respective periods of their promulgation.

"*The Narrative of the Translation of the Body of St. Cuthbert*" from Lindisfarne to Durham, extends from the year 875 to the Episcopate of William, Bishop of Durham, who succeeded Walcher in 1080. Of its anonymous author nothing is known; and the text adopted in the translation is that revised by Mr. Stevenson, and published by the English Historical Society in 1841.

A General Index to the entire volume has been added by the publisher; who is also responsible for the few notes, both marginal and otherwise, interspersed through the following pages, the absence of the translator on the Continent, during the progress of the work through the press, having been caused by a severe domestic affliction.

JAMES BOHN.

12, *King William Street*,
January 1, 1845.

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THE

LIFE OF BEDE.

CHAPTER I.

OF HIS BIRTH.

The year of our Lord 673, remarkable for one of the most important of our Early English Councils, held at Hertford, for the purpose of enforcing certain general regulations of the Church, has an equal claim on our attention, as the year in which that great teacher of Religion, Literature, and Science, Venerable Bede, first saw the light.

The time of his birth has, however, been placed by some writers as late as A.D. 677, but this error arose from not perceiving that the last two or three pages of his Chronological Epitome, attached to the Ecclesiastical History, were added by another hand.*

Bede's own words appear decisive in fixing the

* Mabill. in v. Bed. § 2. Sim. Dun. de Ecc. D. 8, and Ep. de Archie. Ebor. Stubbs's Act. Pont. Eborac. Sparke's Hist. Ang. Scrip. 1723. Surtees's H. of Durham, II. p. 69.

date of his birth :—"This is the present state of Britain, about 285 years since the coming of the Saxons, and in the seven hundred and thirty-first year of our Lord's incarnation." To this he subjoins a short Chronology which comes down to 731, and was continued to 734, either by another hand or by Bede himself, at a later period just before his death : he then gives a short account of the principal events of his own life, and says that he has attained (*attigisse*) the fifty-ninth year of his life. Gehle, in his recent publication on the life of Bede, has not scrupled to fix the year 672, interpreting Bede's expression that he had attained his fifty-ninth year as implying that he was entering on his sixtieth. On the other hand, another learned critic,* whose opinion has been adopted by Stevenson in his Introduction [p. vii], has endeavoured to show that 674 is the true date. But in so unimportant a particular it is hardly worth while to weigh the conflicting opinions; and the intermediate date, so long ago settled by Mabillon, and apparently so naturally resulting from Bede's own words, is perhaps the best that can be adopted.

It is always to be regretted, when little is known of the early life of eminent men, as in all cases where many facts have been handed down to elucidate the early history of such, something or other

* Pagi Critic. in Baron. Ann. A.D. 693, § 8.

has invariably broken forth significant of their future life and fortunes. So very little, however, is known of this great ornament of England and Father of the Universal Church, that except his own writings, the letter of Cuthbert his disciple, and one or two other almost contemporary records, we have no means whatever of tracing his private history.

The place of his birth is said by Bede himself to have been in the territory afterwards belonging to the twin-monasteries of St. Peter and St. Paul, at Weremouth and Jarrow. The whole of this territory, lying along the coast near the mouths of the rivers Tyne and Were, was granted to Abbot Benedict by King Egfrid two years after the birth of Bede. William of Malmesbury points out more minutely the spot where our author first saw the light. His words are these: "Britain, which some writers have called another world, because, from its lying at a distance, it has been overlooked by most Geographers, contains in its remotest parts a place on the borders of Scotland, where Bede was born and educated. The whole country was formerly studded with monasteries, and beautiful cities founded therein by the Romans, but now, owing to the devastations of the Danes and Normans, has nothing to allure the senses. Through it runs the Were, a river of no mean width, and of tolerable rapidity. It flows into the sea, and receives ships,

which are driven thither by the wind, into its tranquil bosom. A certain Benedict built churches on its banks, and founded there two monasteries, named after St. Peter and St. Paul, and united together by the same rule and bond of brotherly love."*— The birth of Bede happened in the third year of Egfrid, son of Oswy, the first of the kings of Northumberland, after the union of the provinces Deira and Bernicia into one monarchy. The dominions of this King now extended from the Humber to the Frith of Forth, and comprehended all the six northern counties of England, and the whole of the southern part of Scotland. The piety of Egfrid induced him to grant the large tract of land above-mentioned to one Biscop, surnamed Benedict, who had formerly been one of his thanes, but now became a monk, and built thereon a monastery which he dedicated to St. Peter, on the north bank of the River Were, and which from this circumstance derived the name of Weremouth. The same pious Abbot, eight years after [A.D. 682], built another monastic establishment, which he dedicated to St. Paul, at Jarrow, on the banks of the Tyne, at the distance of about five miles from the former. In memory of this, the following inscription, which has been preserved, was carved on a tablet in the church at Jarrow :—

* Acts and Deeds of the Kings of England, Book I. chap. III.

Dedicatio Basilicæ
S. Pauli VIII Kal. Maii
Anno XV Egfridi Regis
Ceolfridi Abb. ejusdemque
Ecclesiæ Deo auctore
Conditoris anno IV.

The Dedication of the Church
of Saint Paul, on the 24th of April
in the fifteenth year of King Egfrid
and in the fourth year of Abbot Ceolfrid,
who, under God, founded the same church.

These two establishments were for many years ruled by Benedict himself, and his associates Ceolfrid, Easterwin, and Sigfrid, and from the unity and concord which prevailed between the two, deserved rather, as Bede expresses it, to be called "one single Monastery built in two different places." *

We cannot be certain as to the exact spot, but it is sufficiently near the mark to ascertain that Bede was born in the neighbourhood of these two monasteries, and probably in the village of Jarrow.

Of his parents nothing has been recorded. He tells us, in his own short narrative of himself, that he was placed, at the age of seven years, under the care of Abbot Benedict, in the Abbey of Weremouth, that of Jarrow being not yet built. When, however, this second establishment was founded, Bede appears to have gone thither under Ceolfrid its first Abbot, and to have resided there all the remainder of his life.

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* Leland. Antiq. de reb. Brit. Coll. ed. Hearne, III. 42.

CHAPTER II.

OF HIS YOUTH.

For a youth of such studious habits and indefatigable industry, no situation could have been more appropriate than that in which he was now placed. Benedict Biscop, the founder of the monasteries, was a man of extraordinary learning and singular piety. Though a nobleman by birth, he was unwearied in the pursuit of knowledge, and in ameliorating the condition of his country. In order to accomplish his benevolent intentions, he travelled into other countries, and introduced not only foreign literature, but arts hitherto unknown, into our island. He was the first who brought masons and glaziers home with him, having need of their services in the noble buildings which he erected. He travelled four or five times to Rome, and became intimate with Pope Agatho. Here he was much captivated with the Liturgy of the Roman Church, and their manner of chaunting, for until then the Gallican or Mozarabic Liturgy was used both in Britain and Ireland, as is alluded to in Augustine's Questions to Pope Gregory. Each time, on his return to England, Benedict carried back with him the most valuable books, and costly relics and

works of art which could be procured for money. This collection, which was, by his orders, preserved with peculiar care, received considerable augmentations from the zeal and munificence of his successors. Bede's thirst for study was here, no doubt, satisfied: so large and valuable a library could scarcely have been within his reach elsewhere, even among the other Benedictines of the day, however well qualified that order may be to encourage a taste for learning, and to provide means for gratifying that taste among its fosterlings. In so large a community, too, as that of Weremouth, there were doubtlessly many scholars of mature age who would all assist in promoting the studies of so talented a youth as he who was now introduced within their walls.

Bede was not, however, left to chance, or the untutored dictates of his own youthful fancy, to find his way as he could through the years spent in the rudiments of learning. In the study of Theology and the Holy Scriptures, he received, as he himself tells us,* the instructions of Trumbert, a monk, who had been educated under the holy Ceadda, Bishop of Lichfield. The art of chaunting, as it was practised at Rome, was taught him by John, the Archchaunter of St. Peter's at Rome, who had been, by

* Ecclesiastical Hist. IV. 4.

the consent of Pope Agatho, brought into Britain by Biscop Benedict. This celebrated singer attracted multitudes of people from the countries adjoining to the monastery of Weremouth to witness his performances. It has also been said by Stubbs,* that Bede received instructions from John of Beverley, the disciple of Archbishop Theodore; and possibly this may have been the case, as he might also from others learned in the Greek and Latin tongue who were in the company of that famous Archbishop; but Mabillon thinks that the author above referred to has made a confusion between the two Johns, for there is no other mention whatever made of his being a pupil of John of Beverley. It is certain, however, that Bede possessed considerable knowledge, not only in the Latin and Greek languages, but also in the Hebrew, although nothing remains which has been ascribed to him in that language, save a vocabulary entitled "Interpretatio nominum Hebraicorum," which, however, is the production of another. In the Greek tongue he must have made considerable proficiency, as appears from his "Ars Metrica," and from his having translated the life of Anastasius and the Gospel of St. John out of that language into Latin. The last two of these productions are no longer extant.

Whatever advantages, however, Bede may have

* Act. Pontif. Eborac.

enjoyed, the principal was his own ardour in the pursuit of learning; and let us remember, that the rules of the monastic institutions did not leave the student the uncontrolled disposal of his own time. Many offices, not wholly menial, were performed by the brethren; he himself instances Biscop the founder, and says, he, like the rest of the brothers, delighted to exercise himself in winnowing the corn, and thrashing it, in giving milk to the lambs and calves, in the bakehouse, in the garden, in the kitchen, and in the other employments of the monastery; a considerable portion of the day was spent in discharging the duties required by the monastic rules, and in the daily service and psalmody of the church. All his leisure time was not even then occupied in reading; part was devoted to writing and to the instruction of others. His own words are here in point. "*Cunctum vitæ tempus in ejusdem Monasterii habitatione peragens, omnem meditandis Scripturis* operam dedi; atque inter observantiam disciplinæ regularis et quotidianam cantandi in ecclesia curam, semper aut discere, aut docere, aut scribere dulce habui."—"All my life I spent in that same Monastery, giving my whole attention to the study of the Holy Scriptures, and in the intervals between the hours of regular discipline and the duties of singing in the church, I took pleasure in learning, or teaching, or writing something."

CHAPTER III.

OF HIS ADMISSION TO HOLY ORDERS.

The twenty-fifth year of one's age, was then, as the twenty-fourth at present, the limit of admission to Deacon's Orders. Of his own entry into this holy ordination, let us hear what he says himself. "Nono decimo vitæ meæ anno, Diaconatum, tricesimo gradum Presbyteratus, utrumque per ministerium reverendissimi Episcopi Joannis, jubente Ceolfrido Abbate, suscepi."—"In the nineteenth year of my life I was made Deacon, and in the thirtieth was ordained Priest; both ordinances were conferred on me by Bishop John, at the bidding of Abbot Ceolfrid."

This John was Bishop of Hagulstad, now Hexham, in the county of Northumberland, and the monasteries of Weremouth and Jarrow were in his diocese, for the see of Durham did not exist until a later period, when the Brotherhood of Lindisfarne settled there, carrying with them the bones of St. Cuthbert. This John is also better known by the name of John of Beverley, and is mentioned in high terms by Bede in his History. So remarkable a deviation from the general rule as the ordination of a candidate for Holy Orders in the nineteenth year of his age, is in itself a sufficient proof of the estima-

tion in which the young Student was held. His piety, moreover, must have been well known to the Abbot who sent him for ordination, and to the Bishop, who hesitated not to admit him so prematurely to that holy rite. It is moreover said of him that, in his ardour for study, he declined to be raised to the dignity of an Abbot, lest the distraction to which the care of such an establishment, or *family*, as the Historian expresses it, would subject him, might allow him less time and leisure for his favourite pursuits. "Officium quippe curam requirit, cura mentem distrahit, distractio studium literarum impedit." *

This, however, no doubt happened after he took priest's orders in his thirtieth year, though the eleven years which intervened must have been sedulously spent in laying up that store of erudition which afterwards enabled him to bring forth from his treasury things both new and old. For it does not appear that he published any thing in writing until after he had undergone the second of the Church's ordinances. This we have from his own words, "Ex quo tempore accepti Presbyteratus usque ad annum ætatis meæ quinquagesimum nonum, hæc in Scripturam Sanctam meæ meorumque necessitati ex opusculis Venerabilium Patrum breviter adnotare, sive etiam ad formam sensus et interpretationis

* Trithem. de Viris illust. ord. Bened. II. 21, 34.

eorum superadjicere curavi."—"From the time of my taking Priest's orders, to the fifty-ninth year of my age, I have occupied myself in making these short extracts from the works of the Venerable Fathers for the use of me and mine, or in adding thereto somewhat of my own, after the model of their meaning and interpretation."

If, however, he was admitted unusually early to the orders of Deacon, he was in no mind, on the other hand, to rush hastily, or without long and patient study, into the full duty of the priest's office; and thus he devoted eleven patient years to qualify himself for the various services which he was preparing to render to the Literature of his country, and the Interests of the Church.

CHAPTER IV.

OF HIS CLERICAL AND LITERARY LABOURS.

The office of priest, or Mæſſ ꝑꝛeoſt, mass-priest, as he is called in King Alfred's Anglo-Saxon translation, brought with it a considerable portion of duties which would not allow him to devote the whole of his time to his favourite occupations. His employment was to say mass in the church, by which we are to understand that he officiated at the different masses which were performed at different hours in the day, besides perhaps assisting in the

morning and evening prayers of the monastery. The following extracts from Anglo-Saxon writers, quoted by Sharon Turner, will well describe the responsible functions which were supposed to belong to the priest's office.

"Priests! you ought to be well provided with books and apparel as suits your condition. The mass-priest should at least have his missal, his singing-book, his reading-book, his psalter, his hand-book, his penitential, and his numeral one. He ought to have his officiating garments, and to sing from sun-rise, with the nine intervals and nine readings. His sacramental cup should be of gold or silver, glass or tin, and not of earth, at least not of wood. The altar should be always clean, well clothed, and not defiled with dirt. There should be no mass without wine.

"Take care that you be better and wiser in your spiritual craft than worldly men are in theirs, that you may be fit teachers of true wisdom. The priest should preach rightly the true belief; read fit discourses; visit the sick; and baptize infants, and give the unction when desired. No one should be a covetous trader, nor a plunderer, nor drunk often in wine-houses, nor be proud or boastful, nor wear ostentatious girdles, nor be adorned with gold, but to do honour to himself by his good morals.

"They should not be litigious nor quarrelsome,

nor seditious, but should pacify the contending; nor carry arms, nor go to any fight, though some say that priests should carry weapons when necessity requires; yet the servant of God ought not to go to any war or military exercise. Neither a wife nor a battle becomes them, if they will rightly obey God and keep his laws as becomes their state."*

Their duties are also described in the Canons of Edgar in the following terms:—

"They were forbidden to carry any controversy among themselves to a lay-tribunal. Their own companions were to settle it, or the bishop was to determine it.

"No priest was to forsake the church to which he was consecrated, nor to intermeddle with the rights of others, nor to take the scholar of another. He was to learn sedulously his own handicraft, and not put another to shame for his ignorance, but to teach him better. The high-born were not to despise the less-born, nor any to be unrighteous or covetous dealers. He was to baptize whenever required, and to abolish all heathenism and witchcraft. They were to take care of their churches, and apply exclusively to their sacred duties; and not to indulge in idle speech, or idle deeds, or excessive drinking; nor to let dogs come within

* Elfric, in Wilkins's Leges Anglo-Saxon. 169-171.

their church-inclosure, nor more swine than a man might govern.

"They were to celebrate mass only in churches, and on the altar, unless in cases of extreme sickness. They were to have at mass their corporalis garment, and the subucula under their alba; and all their officiating garments were to be woven. Each was to have a good and right book. No one was to celebrate mass, unless fasting, and unless he had one to make responses; nor more than three times a day; nor unless he had, for the Eucharist, pure bread, wine and water. The cup was to be of something molten, not of wood. No woman was to come near the altar during mass. The bell was to be rung at the proper time.

"They were to preach every Sunday to the people; and always to give good examples. They were ordered to teach youth with care, and to draw them to some craft. They were to distribute alms, and urge the people to give them, and to sing the psalms during the distribution, and to exhort the poor to intercede for the donors. They were forbidden to swear, and were to avoid ordeals. They were to recommend confession, penitence and compensation; to administer the sacrament to the sick, and to anoint him if he desired it; and the priest was always to keep oil ready for this purpose and for baptism. He was neither to hunt, or hawk, or

dice; but to play with his book as became his condition." *

But the duties pointed out in these extracts do not seem to have satisfied the Venerable Bede; he applied himself to every branch of literature and science then known, and besides study, and writing comments on the Scriptures, he treated on several subjects, on history, astrology, orthography, rhetoric, and poetry; in the latter of which he was not inferior to other poets of that age, as appears by what he has left us on the Life of St. Cuthbert, and some places in his Ecclesiastical History; he wrote likewise two books of the Art of Poetry, which are not now extant; a book of Hymns, and another of Epigrams. Thus this studious and venerable man employed all that little time he could save from the call of his duty, in improving the souls and understandings of men; which he did not only to mankind in general, but more particularly to those pupils immediately under his care, which were no less than six hundred, the number of the brothers of that convent. Of these, several by the influence of his teaching came to make considerable figures in the world, as Eusebius or Huetbert, to whom he inscribed his book, De Ratione Temporum, and his Interpretation on the Apocalypse, and who was

* Wilkins's Leges Anglo-Saxonicæ, 85-87.

afterwards Abbot of Weremouth: Cuthbert, called likewise Antonius, to whom he inscribed his book, De Arte Metrica, and who succeeded Huetbert, and was afterwards Abbot of Jarrow; he wrote of his master's death, but of this hereafter: also Constantine, to whom he inscribed his book, De Divisione Numerorum; and Nothelmus, then priest at London, and afterwards Archbishop of Canterbury, to whom he wrote, Lib. Questionum XXX in Libros Regum; to which we may add several in other monasteries; whilst others have improperly classed amongst them Alcuinus, afterwards preceptor to Charles the Great.

Thus was the time of that excellent man employed in doing good to mankind, seldom or never moving beyond the limits of his own monastery, and yet in the dark cloister of it surveying the whole world, and dispensing to it the gifts entrusted to him: it seems not a little surprising, that one who had scarcely moved away from the place of his nativity, should so accurately describe those at a distance; and this quality in his writings, when considered with reference to the age in which he lived, is the more remarkable, as there is but one other recorded in history who possessed it in equal perfection,—the immortal Homer.

CHAPTER V.

OF HIS SUPPOSED JOURNEY TO ROME.

The peaceful tenor of Bede's monastic life was apparently uninterrupted by absence or travel, and his own words might be thought to afford sufficient authority for the supposition. A controversy, however, on this subject has arisen from a letter first published by William of Malmesbury, which to this hour has not been satisfactorily decided. This historian says that Bede's learning and attainments were so highly esteemed, that Pope Sergius wished to see him at Rome and consult him on questions of importance and difficulty relating to the Church. He accordingly quotes a letter, addressed by Sergius to Abbot Ceolfrid, in which he is requested to send Bede without delay to Rome. Now it is argued, and apparently with truth, that Bede would not have dared to decline an invitation coming from so high a quarter; and yet it is all but certain that Bede never was out of England. He tells us distinctly that his whole life was spent in the neighbourhood of Jarrow; and that the letters, which he has inserted in his Ecclesiastical History, had been procured for him at Rome by Nothelm, which would certainly lead us to infer that Bede

was not there himself. Moreover, he tells us in his treatise, De Natura Rerum [46], that he was not with the monks of Yarrow, who went to Rome in the year 701.

The last editor of the Ecclesiastical History thinks that he has succeeded in clearing up this difficulty, by the discovery of an earlier copy of the letter in question, [Tib. A. xv. fol. 6, b, in the British Museum,] than that given by William of Malmesbury.

The following is a copy of the letter from the manuscript in question, with the variations of Malmesbury, Stevenson and Gaehle inserted in brackets in their proper places :—

"Sergius episcopus, servus servorum Dei, Ceolfrido religioso abbati presbyteroque, [presbyteroque *om.* M.] salutem."

"Quibus verbis et modis clementiam Dei nostri atque inenarrabilem providentiam possumus effari, et dignis gratiarum actionibus [-nas g. -nes St. *qui lectionem MSti in nota addit*] pro immensis circa nos ejus beneficiis persolvere, qui in tenebris et umbra mortis positos ad lumen suæ scientiæ producit. [Quibus . . . producit *om.* G.] . . . Benedictionis interea gratiam, quam nobis per præsentem portitorem tua misit devota religio, libenti et hilari animo, sicuti ab ea directa est, nos suscepisse cognosce, et pro ejus nimirum conscientiæ puritate

Dominum ejusque Apostolos deprecamur, ut per cujus prædicationem ad lumen veritatis accessimus, tribuat pro parvis magna, et cœlestis regni perpetua beneficia condonari concedat." [et pro ejus . . . concedat *om.* M. *et* G.]

"Opportunis ergo ac dignis amplectendæ tuæ sollicitudinis petitionibus arctissima devotione faventes, hortamur Deo dilectam bonitatis tuæ religiositatem, ut quia, exortis quibusdam ecclesiasticarum causarum capitulis non sine examinatione longius innotescendis, opus nobis sunt ad conferendum arte literaturæ [ium—ra St. *qui*-e-æ *in nota subjicit.* -is -ra G.] imbuti, sicut decet Deo [Deo *om.* G.] devotum auxiliatorem sanctæ matris universalis ecclesiæ obedientem devotionem [devotioni M.] huic nostræ hortationi [exhort. G.] non desistas accommodare, sed absque aliqua remoratione [immorat. G.] religiosum Dei nostri famulum [relig. fam. Dei Bedam G., rel. fam. Bedam M.] venerabilis tui monasterii [monasterii presbyterum M. monasterii (presbyterum) G. *qui notat hanc vocem in Cod. MS. Cotton. abesse*] ad veneranda limina Apostolorum principum dominorum meorum Petri et Pauli, amatorum tuorum ac protectorum, ad nostræ mediocritatis conspectum non moraris [*Ita* St. moreris G.] dirigere. Quem favente Domino, tuisque sanctis precibus, non diffidas prospere ad te redire, peracta præmissorum capitulorum cum aux-

ilio Dei desiderata solennitate. Erit [Erit enim G.] ut confidimus, etiam [et G.] cunctis tibi creditis profuturum, quidquid ecclesiæ generali devoto sancto collegio [d. s. c. *om.* M.] claruerit præstantissime [per ejus præstantiam M.] impertitum."

In English, thus:

"Sergius Bishop, Servant of the Servants of God, to the holy Abbot and Priest Ceolfrid. Health!

"In what words or ways can we describe the mercy and unspeakable Providence of our God, and give due thanks to Him for his numberless benefits towards us, who brings us, when we are lying in darkness and the shadow of death, to the light of his knowledge!

"The favour of your blessing, which your devoted piety sent to us by the present bearer, has been received by us with pleasure and delight, according to your directions: and we pray the Lord and his apostles for your conscientious purity, that he, by whose preaching we came to the light of truth, may give us great things for small, and grant us the everlasting blessings of his heavenly kingdom.

"Wherefore favouring with our utmost devotion the seasonable and worthy petition of your honoured solicitude, we exhort your holy and religious goodness, that, inasmuch as certain Ecclesiastical particulars have arisen, which cannot be more per-

fectly understood without examination, we wish to have some men well skilled in literature to confer with; and that, as becomes a devout champion of Holy Mother Church, you do not fail to show your obedient devotion to this our exhortation, but without delay send God's religious servant [Bede, priest] of your venerable monastery, to the hallowed threshold of the chief of the Apostles, our Lords Peter and Paul, our friends and protectors, that he may come and visit my nothingness. Whom, if God and the Holy Saints so please, you need not fear of receiving safe home again, when he shall, with the help of God and in all due solemnity, have finished the aforesaid matters. For it will, I trust, also be profitable to all who are under your care, if any thing shall through his excellency become known to the church in general."

Such is the letter of Pope Sergius, which has been preserved by William of Malmesbury; and some modern critics have not hesitated, from the difficulties before mentioned which it involves, to pronounce it altogether spurious.* It is argued that Bede did not take priest's orders till the year 672, whereas this letter was written in 670, and Pope Sergius died in 671.

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* Pagi Breviar. Hist. Chr. Crit. &c. &c. 1717. Henschenius ad Mai. 27. Mabill. Ac. Ben. Sec. III. elog. Bedæ, No. 4, Baron.

Gaehle, who does not examine the subject at much length, explains the favour which Sergius names as having granted to Abbot Ceolfrid, to be the privilege or charter of which Bede makes mention in his Lives of the Abbots of Weremouth and Jarrow,—"Missis Romam monachis tempore beatæ recordationis Sergii Papæ, privilegium ab eo pro tuitione sui monasterii instar illius, quod Agatho Papa Benedicto dederat, accepit Ceolfridus. Quod Britanniæ perlatum, et coram Synodo patefactum, præsentium Episcoporum simul et magnifici Regis Alfridi subscriptione confirmatum est, quomodo etiam prius illud sui temporis Regem et Episcopos in Synodo publice confirmasse non latet."

"Some monks were sent to Rome in the time of Pope Sergius, of blessed memory, and through them Ceolfrid received from him a privilege for the protection of his monastery, as Benedict had before received from Pope Agatho. Which, being brought back to Britain, and laid before a Synod, was confirmed by the subscription of the bishops who were present, and his highness King Alfrid, in the same way as we know the former was subscribed in a Synod by the king and bishops of that time."

This fact seems to throw some light on the letter of Sergius. If, as is probable, he therein alludes to this charter, he does so in terms not so clear as would have been made to appear by Malmesbury, if the letter were a forgery, and yet sufficiently clear

when the allusion is explained. This is indirect testimony to the genuineness of the document. As to the word "presbyterum," *priest*, being interpolated by Malmesbury, he might have done so very innocently, knowing that Bede was afterwards a priest, and at the moment not reflecting that he was not one at the time.

It is a most obvious error for an historian to describe a man in his youth by the titles which he received at a later period of his life.

But let us now examine the solution of this difficulty, which has been proposed from the Cottonian MS. The text of that document, which, having suffered from fire, is now under process of restoration and cannot be inspected, is said to be as follows:—

Ut—absque ulla remoratione religiosum Dei nostri famulum venerabilis tui monasterii ad veneranda limina Apostolorum, &c. non moreris dirigere.

According to the proposed solution it will be necessary to translate this passage:—

That you do not delay to send *some* religious servant of God of your venerable monastery to the hallowed threshold of the Apostles, &c.

To this interpretation there is one insuperable objection; in a passage where no individual has been previously mentioned, "devotum Dei nostri famulum" cannot mean *some* or *a* devout servant of God: the insertion of *quendam* is absolutely necessary. It must mean "*the* or *that* devout servant of God," and to make this intelligible some proper

name is required. The inference would rather be, that in the MS. in question the word Bedam had been inadvertently omitted.

I had already noticed this difficulty, when I accidentally referred to Mr. Hardy's edition of William of Malmesbury, where he gives a different reading of the same MS., which clears up the whole question. "From what is here stated, the tradition that Bede visited Rome met probably with supporters in Malmesbury's time, though he does not seem to attach great weight to it. The letter of Pope Sergius, however, affords the strongest presumption that Bede was invited over: and the argument of the learned Wilkins assigns a probable reason why the journey was not undertaken: he thinks that the letter was written in the last year of the pontificate of Sergius (A.D. 701), and conjectures that the subsequent arrival of messengers in England with tidings of the pontiff's decease occasioned Beda to relinquish his purposed journey. An opinion, however, has been lately expressed, that 'the story of Beda's summons to Rome is founded upon an error committed by Malmesbury, who, having met with a letter in which Pope Sergius requested Ceolfrid, Abbot of Jarrow, to send one of his monks to Rome, concluded that Beda was that individual, and most unjustifiably inserted his name therein.' In support of this

charge it has been alleged, that there is still extant (of an earlier date than Malmesbury's work) a copy of this letter, (Tiberius, A. xv.) in which the passage relating to Beda does not occur. In answer to this it may be urged, that Usher, who had seen and copied the letter from the MS. above alluded to, arrives at no such conclusion. He had, moreover, in his possession an ancient MS. containing the letter entire, from which Malmesbury gives but extracts; and therein Beda's name does occur, though he is not described as presbyter. The only inference drawn by Usher is, that the omission of Beda's description is not without reason, inasmuch as he had not at that time been ordained priest. Before it can be admitted as a just inference that Malmesbury interpolated the passage in question, it must be shewn that Tiberius A. xv. was the identical copy of the letter he used; a conclusion which cannot fairly be drawn, as it is incredible but that other copies of the letter must have been extant when he wrote: and it ought rather to be contended that the one he saw must have contained the passage in dispute; for Malmesbury (whose great integrity is admitted by all writers) several times expressly declares that he declined inserting anything in his history for which he had not the best authority. Moreover, had he been guilty of the interpolation attributed to him, it is improbable that he

would have used language so candid as that he has employed."* "In the Cotton MS. (Tiberius, A. xv. fol. 6) the passage occurs thus: 'Dei famulum N. venerabilis tui monasterii.' These words have been read incorrectly, as it seems 'Dei nostri famulum.' From the fact of the letter N. being found in the Cotton MS. for the name of the person summoned to Rome, it might be inferred that, in the transcript from which the writer copied, the name had been accidentally omitted, and that the passage was not clear:—some word appears wanting to complete the construction of the sentence, as it stands in Tib. A. xv."†

It is quite as likely that Bede should have been specified as any other person, for he was then about twenty-eight years old, and was already beginning to be well known for his extraordinary erudition, particularly in the Scriptures. It appears, therefore, on the whole, the wisest plan to adopt the explanation of Wilkins and Gaehle, who suggest that the death of Sergius, which took place shortly after the writing of the above letter, was the reason why Bede did not take the required journey. The Cottonian MS. above referred to, has not, as we have just seen, been appealed to for the first time. Usher quotes it (apud Wilkins) and says that the word "presby-

* Vol. I. p. 85. † Vol. I. p. 87.

terum," *priest*, is wanting. He does not allude to the absence of the word Bedam, as thinking, probably, that it was an omission of the copyist.

CHAPTER VI.

OF HIS PRETENDED RESIDENCE AT CAMBRIDGE.

It has been also maintained that Bede resided at the University of Cambridge, and taught there in the office of Professor. This has been maintained by certain members of that University, who have been eager to claim such an illustrious man as their own; whilst other writers of the University of Oxford have been induced, by a corresponding jealousy, to deny the fact.

The principal authority for this ill-supported statement is found in a volume called *Liber Niger*, preserved in the University of Cambridge. Out of that book, Hearne, in the year 1719, published "Nicolai Cantalupi Historiola de Antiquitate et Origine Universitatis Cantabrigiensis, simul cum Chronicis Sprotti Ox."*

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* This work has been twice published in English, under the following titles, "History and Antiquities of the University of Cambridge, in two parts, by Richard Parker, B.D., and Fellow of Caius College, in 1622. London, 1721; and again printed for J. Marcus, in the Poultry, London."

In this history Bede is said, "at the request of Doctor Wilfrid, and at the bidding of Abbot Ceolfrid, to have left the territory belonging to the Monastery of St. Peter and St. Paul, and being even then a monk in mind and regular discipline, though not in dress, to have gone, in the year 682, to Cambridge, where by sowing the seeds of knowledge for himself and others, by writing books and teaching the ignorant, he was of use before God and man in eradicating prevailing errors:"—"rogatu Wilfridi doctoris, jubente CEOLFRIDO Abbate, de territorio monasterii PETRI et PAULI *Wiremuder*, mente licet non habitu monasticus, jam disciplinis inhærens, anno 682 (ætatis igitur decimo!) pervenisse *Cantabrigiam*, ubi sibi et aliis fructus scientiæ seminando, libros scribendo, inscios informando, profecerit coram Deo et hominibus in erroribus enervandis."

It is hardly necessary to observe, that this is said to have happened at a time when Bede was little more than nine years old! Seven years after he is stated to have had public honours conferred on him by the University, and at a later period to be still pursuing the duties of a teacher.

In support of these statements a letter is produced, purporting to be addressed to the Students of the University of Cambridge, by Albinus or Alcuin, the preceptor of Charlemagne. The following is a copy:—

"Discretis CHRISTI hæredibus, immaculatæ Matris *Cantabrigiæ* scholaribus, ALCUINUS, vita peccator, salutem et doctrinæ virtutibus gloriam. Quoniam ignorantia mater est erroris, rogo intime, ut inter vos assuescant pueri adstare laudibus superni Regis, non vulpium fodere cavernas, non fugaces leporum cursus sequi, discant nunc Scripturas Sacras, habita cognitione veritatis scientiæ, ut ita ætate perfecta alios docere possint. Recogitate, obsecro, carissimi, nobilissimum nostri temporis magistrum BEDAM Presbyterum, vestræ Universitatis doctorem, sub quo, divina permittente gratia, gradum suscepi doctoralem A. ab Incarnatione Domini 692, qualem habuit in juventute studendi animum, qualem nunc habet inter homines laudem, et multo magis apud Deum remunerationis gloriam. Valete semper in CHRISTO JESU, cujus gratia coadjuvati estis in doctrina. Amen."

It is added, that at an advanced period of life, when he was about to retire from the University, he thus addressed his disciples, "Discite, filioli, dum vobiscum sum. Nescio enim, quamdiu subsistam, et si post modicum tollat me Factor meus, et revertatur animus meus ad eum qui misit illum et in hanc vitam venire concessit, diu vixi. Bene consuluit mihi Dominus meus Jesus in hoc vitæ spatio, cupio dissolvi et esse cum Christo."

The whole of this history, however, recorded by

Cantalupe, is evidently spurious. This is shown both by the anachronisms in which it abounds, and by the letter of Alcuin, and Bede's final exhortation, which are copied in some parts verbatim from the letter of Cuthbert, describing Bede's last illness.*

CHAPTER VII.

OF HIS OCCASIONAL VISITS TO HIS FRIENDS.

From the foregoing narrative we may infer that Bede did not travel far from the monastery. This is both plainly asserted in his own account of his secluded life, and appears also from the want of any evidence to the contrary. Yet it is certain that he made visits and excursions to other places, nor can we suppose that he secluded himself entirely within the monastery, and never indulged the pleasure of seeing and conversing with his friends. In his own letter to Egbert, Archbishop of York, and nephew to King Ceolwulph, he alludes to a visit which he paid to that nobleman and prelate, and acknowledges an invitation to go there for the sake of conferring with

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* See Bal. de ill. Maj. Brit. Scrip. Vesaliæ, 1548. J. Caii Histor. Cantab. Acad. 1574. Fuller's Worthies in *Durham*. Leland Comm. in Cyc. Can. in Itin. Hearn. Ox. 1768, vol. ix. Brian Twin. Antiq. Acad. Ox. Ap. I. 114. Voss. de Hist. Lat. Dyer's Hist. of Univ. of Camb. p. 40.

him on their common pursuits in the year following. He was unable to comply with this request, in consequence of illness, and therefore communicated with his friend by letter. In another letter, still extant, addressed to Wichred on the celebration of Easter, he speaks of the kindness and affability with which he had been received by him on a former occasion. It is not improbable that he might sometimes likewise pay visits to the court; for Ceolwulph, King of the Northumbrians, in one of whose provinces, *i. e.* Bernicia, Bede lived, was himself a man of singular learning, and a very great encourager of it in others; and had, doubtlessly, an extraordinary respect for Bede, as appears by his request to him to write the Ecclesiastical History, and by Bede's submitting the papers to him for his perusal. That prince was not only a lover of learned men in general, but especially of that part of them who led a monastic life, insomuch that, about three years after Bede's death, he resigned his crown, and became a monk at Lindisfarne.

CHAPTER VIII.

OF BEDE'S DISCIPLES.

The author, mentioned in the last chapter, records also that many famous men were disciples of

the Venerable Bede, and among others the following still more distinguished than the rest: Cheulph, Maurice, Oswald, and Cadoc, who for their learning and virtues were held in high estimation by the people. Carter, a schoolmaster of Cambridge, seems to speak on no better authority, in his History of the University of Cambridge,* where he attempts to prove its superior antiquity over that of Paris.

"As for Paris," says he, "which claims the precedency, it is at most no older than the reign of Charlemagne, and founded by four disciples of the venerable Bede."

Though the character of Cantalupe's History is too low to allow us to attach any importance to this and other statements which it contains, yet "Bede's knowledge of the Scriptures, the result of so many years of patient study, and his great reputation for learning, would no doubt draw round him a multitude of disciples. The names of some of his more favoured pupils are preserved by himself, in the dedications to such of his works as were undertaken at their suggestion, or for their especial benefit. Amongst these we may notice Huetbert, afterwards Abbot of Weremouth, to whom he dedicated his treatise De Ratione Temporum, and his Exposition

* Lond. 1753, page 3.

upon the Revelations; Cuthbert, the successor of Huetbert, for whom he wrote his Liber de Arte Metrica; Constantine, for whose use he edited a dissertation concerning the division of Numbers; and, lastly, Nothelm, presbyter of London, and afterwards Archbishop of Canterbury, at whose request he propounded thirty questions upon the Books of Kings. Although there were probably other disciples, whose names he does not specify, yet we can by no means agree with Vincent of Beauvais* in including amongst the number Rhabanus Maurus, who was not born until fifty years after Bede's death; nor the more celebrated Alcuin, as some writers erroneously have done."†

CHAPTER IX.

OF HIS DEATH.

The tranquillity of Bede's life, passed, as we have seen, entirely in the Monastery of Jarrow, has left it a difficult task for his biographers to extend their accounts of him to that length which might seem suitable to his reputation and the value of his works. It has been truly remarked

* Spec. Histor. xxiii. 173.

† Stevenson's Introduction.

that scholars and persons of sedentary habits, though liable to frequent petty illnesses from want of bodily exercise and too great mental exertion, are nevertheless on the whole rather a long-lived race. This rule was not exemplified in the case of Bede. He seems to have contracted at a somewhat early period a complaint in his stomach, accompanied with shortness of breath: "Ita ut," says Malmesbury, "stomacho laboraret ægroque et angusto suspirio anhelitum duceret."* An attack of this disorder had lately prevented him from visiting his friend Archbishop Egbert, and led to his writing him the valuable letter on the duties of a bishop, which we have still extant. We are not informed whether the disorder left him at that time, and came on afresh, when it at last killed him; but it is most probable that he enjoyed general ill health during the last few years of his existence. He was ill some weeks before he died, and was attended by Cuthbert, who had been one of his pupils, and after Huetbert became abbot of the monastery. The Christian piety with which he suffered the dispensation which awaited him, has been the universal theme of panegyric. The whole scene of his increasing malady, his devout resignation, and fervent prayers for all his friends,

* Gesta Regum Anglorum, I. 2, 23.

together with his paternal admonitions for the regulation of their lives, and his uncontrollable anxiety to dictate to the boy who was his amanuensis, even to his last moments, are so beautifully recorded in the letter of his pupil Cuthbert, that we shall not attempt here to describe it in other terms.*

CUTHBERT'S LETTER ON THE DEATH OF VENERABLE BEDE.

"To his fellow-reader Cuthwin, beloved in Christ, Cuthbert, his school-fellow; Health for ever in the Lord. I have received with much pleasure the small present which you sent me, and with much satisfaction read the letters of your devout erudition; wherein I found that masses and holy prayers are diligently celebrated by you for our father and master, Bede, whom God loved: this was what I principally desired, and therefore it is more pleasing, for the love of him (according to my capacity), in a few words to relate in what manner he departed this world, understanding that you also desire and ask the same. He was much troubled with short-

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* See Simeon. Dunelm. de Ecc. Dun. ap. Twysdeni Scrip. X. I. 15, p. 8. Leland, Collect. Hearne, IV. III. 77. Mabilloni Act. Bened. Sec. III.

ness of breath, yet without pain, before the day of our Lord's resurrection, that is, about a fortnight; and thus he afterwards passed his life, cheerful and rejoicing, giving thanks to Almighty God every day and night, nay, every hour, till the day of our Lord's Ascension, that is, the seventh of the Calends of June [twenty-sixth of May] and daily read lessons to us his disciples, and whatever remained of the day, he spent in singing psalms; he also passed all the night awake, in joy and thanksgiving, unless a short sleep prevented it; in which case he no sooner awoke than he presently repeated his wonted exercises, and ceased not to give thanks to God with uplifted hands. I declare with truth, that I have never seen with my eyes, nor heard with my ears, any man so earnest in giving thanks to the Living God.

"O truly happy man! He chanted the sentence of St. Paul the Apostle, *It is dreadful to fall into the hands of the Living God*, and much more out of Holy Writ; wherein also he admonished us to think of our last hour, and to shake off the sleep of the soul; and being learned in our poetry, he said some things also in our tongue, for he said, putting the same into English,

"For tham neod-fere
Nenig wyrtheth
Thances snottra
Thonne him thearf sy
To gehiggene
Ær his heonen-gange
Hwet his gaste
Godes oththe yveles
Æfter deathe heonen
Demed wurthe."

which means this:—

"'No man is wiser than is requisite, before the necessary departure; that is, to consider, before the soul departs hence, what good or evil it hath done, and how it is to be judged after its departure.'

"He also sang Antiphons according to our custom and his own, one of which is, 'O glorious King, Lord of all Power, who, triumphing this day, didst ascend above all the Heavens; do not forsake us orphans; but send down upon us the Spirit of Truth which was promised to us by the Father. Hallelujah!' And when he came to that word, 'do not forsake us,' he burst into tears, and wept much, and an hour after he began to repeat what he had commenced, and we, hearing it, mourned with him. By turns we read, and by turns we wept, nay, we wept always whilst we read. In such joy we passed the days of Lent, till the aforesaid day; and he rejoiced much, and gave God thanks, because he had been thought worthy to be so weakened. He often repeated, 'That God scourgeth every son whom he receiveth;' and much more out of Holy Scripture; as also this sentence from St. Ambrose, 'I have not lived so as to be ashamed to live among you; nor do I fear to die, because we have a gracious God.' During these days he laboured to compose two works well worthy to be remembered, besides the lessons we had from him, and singing of Psalms; *viz.* he translated the Gospel of St. John as far

as the words: 'But what are these among so many, etc. [St. John, ch. vi. v. 9.] into our own tongue, for the benefit of the Church; and some collections out of the Book of Notes of Bishop Isidorus, saying: 'I will not have my pupils read a falsehood, nor labour therein without profit after my death.' When the Tuesday before the Ascension of our Lord came, he began to suffer still more in his breath, and a small swelling appeared in his feet; but he passed all that day and dictated cheerfully, and now and then among other things, said, 'Go on quickly, I know not how long I shall hold out, and whether my Maker will not soon take me away.' But to us he seemed very well to know the time of his departure; and so he spent the night, awake, in thanksgiving; and when the morning appeared, that is, Wednesday, he ordered us to write with all speed what he had begun; and this done, we walked till the third hour with the relics of saints, according to the custom of that day. There was one of us with him, who said to him, 'Most dear master, there is still one chapter wanting: do you think it troublesome to be asked any more questions?' He answered, 'It is no trouble. Take your pen, and make ready, and write fast.' Which he did, but at the ninth hour he said to me, 'I have some little articles of value in my chest, such as pepper, napkins and incense:

run quickly, and bring the priests of our monastery to me, that I may distribute among them the gifts which God has bestowed on me. The rich in this world are bent on giving gold and silver and other precious things. But I, in charity, will joyfully give my brothers what God has given unto me.' He spoke to every one of them, admonishing and entreating them that they would carefully say masses and prayers for him, which they readily promised; but they all mourned and wept, especially because he said, 'They should no more see his face in this world.' They rejoiced for that he said, 'It is time that I return to Him who formed me out of nothing: I have lived long; my merciful Judge well foresaw my life for me; the time of my dissolution draws nigh; for I desire to die and to be with Christ.' Having said much more, he passed the day joyfully till the evening; and the boy, abovementioned, said: 'Dear master, there is yet one sentence not written.' He answered, 'Write quickly.' Soon after, the boy said, 'The sentence is now written.' He replied, 'It is well, you have said the truth. It is ended. Receive my head into your hands, for it is a great satisfaction to me to sit facing my holy place, where I was wont to pray, that I may also sitting call upon my Father.' And thus on the pavement of his little cell, singing: 'Glory be to the Father, and to the Son, and to the

Holy Ghost,' when he had named the Holy Ghost, he breathed his last, and so departed to the Kingdom of Heaven. All those who beheld the blessed father's death, said they had never seen any other person expire with so much devotion, and in so tranquil a frame of mind. For, as you have heard, so long as the soul animated his body, did he never cease to give thanks to the true and living God, with expanded hands exclaiming: 'Glory be to the Father,' and other spiritual ejaculations. But know this, my dear brother, that I could say much concerning him, though my want of erudition abridges this discourse. Nevertheless, by the Grace of God, I purpose shortly to write more concerning him, particularly those things which I saw with mine own eyes, and heard with mine own ears."

In conclusion, we may remark that this letter of his pupil Cuthbert, by fixing the day of his death on Ascension day, on the seventh of the Calends of June, has enabled us to assign the true year to this event. The 26th of May, (the vii. Calend. Junii,) by reference to Astronomical Tables, will be found to have been Ascension day, in the year of our Lord 735. Immediately after his spirit had departed, the whole room is said to have been filled with a most fragrant odour,—a circumstance recorded on the death of so many of the early fathers of our

faith, that we are inclined to attribute it rather to the pious imagination of his companions, than, as some have done, to the agency of open fraud on the part of those who were present.

CHAPTER X.

HIS BURIAL IN THE CHURCH OF JARROW, AND THE REMOVAL OF HIS REMAINS TO THE CATHEDRAL OF DURHAM.

The monastery, which from its infancy, had been adorned by his virtues, the scene of his labours in the cause of Christianity whilst living, became after his death, the depository of his remains. He was buried under the South porch of the Church, which was in consequence dedicated to his memory. Over the tomb, says William of Malmesbury, was placed the following inscription:

PRESBYTER · HIC · BEDA · REQVIESCIT · CARNE · SEPVLTVS ·
DONA · CHRISTE · ANIMVM · IN · COELIS · GAVDERE · PER · ÆVVM ·
DAQVE · ILLI · SOPHIÆ · DEBRIARI · FONTE · CVI · JAM ·
SVSPIRAVIT · ORANS · INTENTO · SEMPER · AMORE.

His fame as a teacher soon spread over all Christendom. His works became the hand-books of in-

struction in every monastery. He was canonized,* and altars erected everywhere to his memory. Boniface, the Apostle to the Germans, his contemporary, called him "THE LIGHT OF THE CHURCH," and solicited that copies of his writings might be sent to him for the use of himself and his disciples. Thus, in a measure, it may be said that the genius and piety of the monk of Jarrow, dispelled the dark clouds of Paganism which hung over the dense forests of Thuringia, where a few years ago stood, in the quiet village of Gierstaedt, the little wooden church, in which the English Saint first preached the Gospel to the benighted heathen. In the dark glades of that primeval forest a splendid Candelabra, erected by the late Duke of Saxe Gotha, marks now the spot where Christianity first shed its light upon the wild tribes of Saxony. Alcuin, also his countryman, the preceptor of Charlemagne, omits no opportunity of sounding the praises of Bede, whose Homilies in his day were read in all churches, and at whose tomb numerous miracles had been performed.

His relics were removed by stealth from their quiet resting-place at Jarrow, by Ælfred, a priest of Durham. For several years he had offered up

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* In the Calendar of our Book of Common Prayer, the 27th of May is still dedicated to his memory.

prayers at the Saint's tomb, on the anniversary of his death. "On one of these occasions," says Simeon of Durham, "he went to Jarrow as usual, and having spent some days in the church in solitude, praying and watching, he returned in the early morning alone to Durham, without the knowledge of his companions, a thing he had never done before, as though he wished to have no witness to his secret. Now, although he lived many years afterwards, having apparently achieved the object of his desires, he never again returned to that monastery. Thus too, when asked by his more familiar friends, "where were the bones of Venerable Bede?" knowing full well, he would answer: "no one is informed of that so well as I! Be fully assured, my beloved, beyond all doubt, that the same chest which holds the hallowed body of our father Cuthbert, also contains the bones of Bede, our revered teacher and brother. Beyond the receptacle of that nook, it were useless to search for any portion of his reliques." After saying this, he would urge his associates to silence on this subject, lest strangers, who visited the church, might plot harm; their chief study being, if they could, to carry off the reliques of the saints, and particularly those of Bede.

In the year 1104 the bones of St. Cuthbert were removed; and those of Bede, which were contained

in a linen sack in the same chest, were placed by themselves. Fifty years afterwards Hugh Pudsey, Bishop of Durham, erected a shrine of gold and silver, richly adorned with jewels, in which he inclosed the relics of Venerable Bede and other saints, and caused this inscription to be placed over it :

Continet hæc theca Bedae Venerabilis ossa :
Sensum factori Christi dedit, aesque datori.
Petrus opus fecit, praesul dedit hoc Hugo domum :
Sic in utroque suum veneratus utrumque patronum.

In the reign of Henry the Eighth this beautiful shrine was demolished, and the relics of the saints treated with every indignity by an insane mob, urged on by its Puritanical leaders to destroy the monuments of the piety of their ancestors. The only memorial now remaining in the cathedral of Durham, of its once having been the resting-place of the remains of Bede, is a long inscription to his memory concluding with the well-known monkish rhymes :

Hac sunt in Fossa Bedæ Venerabilis Ossa.

THE BOOK

OF

THE LIFE AND MIRACLES

OF

ST. CUTHBERT,

BISHOP OF LINDISFARNE.

THE

MINOR HISTORICAL WORKS

OF

VENERABLE BEDE.

I.

A METRICAL LIFE OF ST. CUTHBERT.

To the Lord John, Priest and most beloved in the Lord of Lords, Bede, the Servant of Christ, sendeth Health.

It cannot be expressed, my beloved Lord in Christ, how much I feel your affection, and am always delighted, if so it might be, by your presence, nor how much I am excited by the continual memory of your holy sweetness, even amid the discomforts of the long journey, which you are eager to enter upon. Wherefore, (either to commemorate my own devotion, or to lighten the burden of your journey,) I have offered unto you the acts of the blessed Bishop Cuthbert, which I have lately written in verse. For I trust, without any doubt, that the company of so great a man may confer much happiness. For the sweetness of his affability consoles the sorrower; his contrite fervour stimulates the fainting; and his vigorous intercession defends him who is in danger. But you must know that I have not been able to relate all his acts: for both new wonders are daily wrought by

his relics, and his old achievements are, in a novel way, confirmed by those who were able to know. One of these, as I already told you, I have in myself experienced in the guidance of my tongue whilst I was singing of his miracles. But if the powers of life accompany the wish, and the divine will be in unison with my inclinations, I hope that in another work I shall hand down to memory some of those things which I had omitted. I beseech you, when you shall have arrived, under God's protection, at the gate of the blessed Apostles, to remember and intercede with God in my behalf.

[The life itself, being a dull and heavy composition, and almost verbatim the same as that which follows in prose, we have not thought it worth while to trouble the reader with a translation.]

II.

ANOTHER LIFE OF ST. CUTHBERT, IN PROSE.

To the Holy and most Blessed Father Bishop Eadfield, and to all the Congregation of Brothers also, who serve Christ in the Island of Lindisfarne, Beda, your faithful Fellow-servant, sends greeting.

PREFACE.

§ 1. Inasmuch as you bade me, my beloved, to prefix to the book, what I have written at your request about the life of our father Cuthbert, of blessed memory, some preface, as I usually do, by which its readers might become acquainted with your desire and my readiness to gratify it, it has seemed good to me, by way of preface, to recal to the minds of those among you who know, and to make known to those readers who were before ignorant thereof, how that I have not presumed without minute investigation to write any of the deeds of so great a man, nor without the most accurate examination of credible witnesses to hand over what I had written to be transcribed. Moreover, when I learnt from those who knew the beginning, the middle, and the end of his glorious life and conversation, I sometimes inserted the names of these my authors, to establish the truth of my narrative, and thus ventured to put my pen to paper and to write. But when my work was arranged, but still kept back from publication, I frequently submitted it for perusal and for correction to our reverend brother Herefrid the priest, and others, who for a long time had well known

the life and conversation of that man of God. Some faults were thus, at their suggestion, carefully amended, and thus every scruple being utterly removed, I have taken care to commit to writing what I clearly ascertained to be the truth, and to bring it into your presence also, my brother, in order that by the judgment of your authority, what I have written might be either corrected or certified to be true. Whilst, with God's assistance, I was so engaged, and my book was read during two days by the elders and teachers of your congregation, and was accurately weighed and examined in all its parts, there was nothing at all found which required to be altered, but every thing which I had written was by common consent pronounced worthy to be read without any hesitation, and to be handed over to be copied by such as by zeal for religion should be disposed to do so. But you also, in my presence, added many other facts of no less importance than what I had written, concerning the life and virtues of that blessed man, and which well deserved to be mentioned, if I had not thought it unmeet to insert new matter into a work, which, after due deliberation, I considered to be perfect.

§ 2. Furthermore I have thought right to admonish your gracious company, that, as I have not delayed to render prompt obedience to your commands, so you also may not be slow to confer on me the reward of your intercession; but when you read this book, and in pious recollection of that holy father lift up your souls with ardour in aspiration for the heavenly kingdom, do not forget to entreat the divine clemency in favour of my littleness, in as far as I may deserve both at present with singleness of mind to long for and hereafter in perfect

happiness to behold the goodness of our Lord in the land of the living. But also when I am defunct, pray ye for the redemption of my soul, for I was your friend and faithful servant, offer up masses for me, and enrol my name among your own. For you, also, most holy prelate, remember to have promised this to me, and in testimony of such future enrolment you gave orders to your pious brother Gudfrid, that he should even now enrol my name in the white book of your holy congregation. And may your holiness know that I already have written in heroic verse, as well as in this prose work, which I offer to you, the life of this same our father beloved by God, somewhat more briefly indeed, but nevertheless in the same order, because some of our brethren entreated the same of me: and if you wish to have those verses, you can obtain from me a copy of them. In the preface of that work I promised that I would write more fully at another time of his life and miracles; which promise, in my present work, I have, as far as God has allowed me, done my best to perform.

Wherefore it is my prayer for you, that Almighty God may deign to guard your holinesses in peace and safety, dearest brethren and masters of mine.—Amen!

THE

BEGINNING OF THE BOOK

OF

THE LIFE AND MIRACLES

OF

SAINT CUTHBERT,

BISHOP OF LINDISFARNE.

CHAPTER I.

HOW CUTHBERT, THE CHILD OF GOD, WAS WARNED BY A CHILD OF HIS FUTURE BISHOPRIC.

His infancy.

§ 3. The beginning of our history of the life of the blessed Cuthbert is hallowed by Jeremy the Prophet, who, in exaltation of the anchorite's perfect state, says, "It is good for a man, when he hath borne the yoke from his youth, he shall sit alone, and shall be silent, because he shall raise himself above himself." For, inspired by the sweetness of this good, Cuthbert, the man of God, from his early youth bent his neck beneath the yoke of the monastic institution; and when occasion presented itself, having laid fast hold of the anachoretic life, he rejoiced to sit apart for no small space of time, and for the sweetness of divine meditation to hold his tongue silent from human colloquy. But that he should be able to do this in his advanced years, was the effect of God's grace inciting him gradually to the way of truth from his early childhood; for even to the eighth year of his life, which is the first year of boyhood succeeding to

Lamen. iii. 27.

infancy, he gave his mind to such plays and enjoyments alone as boys delight in, so that it might be testified of him as it was of Samuel, "Moreover Cuthbert knew not yet the Lord, neither had the voice of the Lord been
1 Kings, iii. 7. revealed to him." Such was the panegyric of his boyhood, who in more ripened age was destined perfectly to know the Lord, and opening the ears of his mind to imbibe the voice of God. He took delight, as we have stated, in mirth and clamour; and, as was natural at his age, rejoiced to attach himself to the company of other boys, and to share in their sports: and because he was agile by nature, and of a quick mind, he often prevailed over them in their boyish contests, and frequently, when the rest were tired, he alone would hold out, and look triumphantly around to see if any remained to contend with him for victory. For in jumping, running, wrestling, or any other bodily exercise, he boasted that he could surpass all those who were of the same age, and even some that were older than himself. For when he was a child, he knew as a child, he thought as a child; but afterwards, when he became a man, he most abundantly laid aside all those childish things.

His bishopric foretold.

§ 4. And indeed Divine Providence found from the first a worthy preceptor to curb the sallies of his youthful mind. For, as Trumwine of blessed memory told me on the authority of Cuthbert himself, there were one day some customary games going on in a field, and a large number of boys were got together, amongst whom was Cuthbert, and in the excitement of boyish whims, several of them began to bend their bodies into various unnatural forms. On a sudden, one of them, apparently about three years old, runs up to Cuthbert, and in a firm tone exhorted him not to indulge in idle play and follies, but to cultivate the powers of his mind, as well as those of his body. When Cuthbert made light of his advice, the boy fell to the ground and shed tears bitterly. The rest run up to console him, but he persists in weeping. They ask him

why he burst out crying so unexpectedly. At length he made answer, and turning to Cuthbert, who was trying to comfort him, "Why," said he, "do you, holy Cuthbert, priest and prelate! give yourself up to these things which are so opposite to your nature and rank? It does not become you to be playing among children, when the Lord appointed you to be a teacher of virtue even to those who are older than yourself." Cuthbert, being a boy of a good disposition, heard these words with evident attention, and pacifying the crying child with affectionate caresses, immediately abandoned his vain sports, and returning home, began from that moment to exhibit an unusual decision both of mind and character, as if the same spirit which had spoken outwardly to him by the mouth of the boy, were now beginning to exert its influence inwardly in his heart. Nor ought we to be surprised that the same God can restrain the levity of a child by the mouth of a child, who made even the dumb beast to speak when he would check the folly of the prophet: and truly it is said in his honour, "Out of the mouth of babes and sucklings hast thou perfected praise!" Ps. viii. 2.

CHAPTER II.

HOW HE BECAME LAME WITH A SWELLING IN HIS KNEE, AND WAS CURED BY AN ANGEL.

His knee cured by an angel.

§ 5. But because to every one who hath shall be given, and he shall have abundance; that is, to every one who hath the determination and the love of virtue, shall be given, by Divine Providence, an abundance of these things; since Cuthbert, the child of God, carefully retained in his mind what he had received from the admonition of man, he was thought worthy also of being comforted by the company and conversation of angels.

For his knee was seized with a sudden pain, and began to swell into a large tumour; the nerves of his thigh became contracted, and he was obliged to walk lamely, dragging after him his diseased leg, until at length the pain increased and he was unable to walk at all. One day he had been carried out of doors by the attendants, and was reclining in the open air, when he suddenly saw at a distance a man on horseback approaching, clothed in white garments, and honourable to be looked upon, and the horse, too, on which he sat, was of incomparable beauty. He drew near to Cuthbert, and saluted him mildly, and asked him as in jest, whether he had no civilities to show to such a guest. "Yes," said the other, "I should be most ready to jump up and offer you all the attention in my power, were I not, for my sins, held bound by this infirmity: for I have long had this painful swelling in my knee, and no physician, with all his care, has yet been able to heal me." The man, leaping from his horse, began to look earnestly at the diseased knee. Presently he said, "Boil some wheaten flour in milk, and apply the poultice warm to the swelling, and you will be well." Having said this, he again mounted his horse and departed. Cuthbert did as he was told, and after a few days was well. He at once perceived that it was an angel, who had given him the advice, and sent by him who formerly deigned to send his Archangel Raphael to restore the eyesight of Tobit. If any one think it incredible that an angel should appear on horseback, let him read the history of the Maccabees, in which angels are said to have come on horseback to the assistance of Judas Maccabæus, and to defend God's own temple.

CHAPTER III.

HOW HE CHANGED THE WINDS BY PRAYER, AND BROUGHT THE SCATTERED SHIPS SAFE TO LAND.

§ 6. From this time the lad becoming devoted to the Lord, as he afterwards assured his friends, often prayed to God amid dangers that surrounded him, and was defended by angelic assistance; nay, even in behalf of others who were in any danger, his benevolent piety sent forth prayers to God, and he was heard by him who listens to the cry of the poor, and the men were rescued out of all their tribulations. There is, moreover, a monastery lying towards the south, not far from the mouth of the river Tyne, at that time consisting of monks, but now changed, like all other human things, by time, and inhabited by a noble company of virgins, dedicated to Christ. Now, as these pious servants of God were gone to bring from a distance in ships, up the above-named river, some timber for the use of the monastery, and had already come opposite the place where they were to bring the ships to land, behold a violent wind, rising from the west, carried away their ships, and scattered them to a distance from the river's mouth. The brethren, seeing this from the monastery, launched some boats into the river, and tried to succour those who were on board the vessels, but were unable, because the force of the tide and violence of the winds overcame them. In despair therefore of human aid, they had recourse to God, and issuing forth from the monastery, they gathered themselves together on a point of rock, near which the vessels were tossing in the sea; here they bent their knees and supplicated the Lord for those whom they saw under such imminent danger of destruction. But the divine will was in no haste to

Saves the ships by prayer.

Possibly rafts.

grant these vows, however earnest, and this was, without a doubt, in order that it might be seen what effect was in Cuthbert's prayers. For there was a large multitude of people standing on the other bank of the river, and Cuthbert also was among them. Whilst the monks were looking on in sorrow, seeing the vessels, five in number, hurried rapidly out to sea, so that they looked like five sea-birds on the waves, the multitude began to deride their manner of life, as if they had deserved to suffer this loss, by abandoning the usual modes of life, and framing for themselves new rules by which to guide their conduct. Cuthbert restrained the insults of the blasphemers, saying, "What are you doing, my brethren, in thus reviling those whom you see hurried to destruction? Would it not be better and more humane to entreat the Lord in their behalf, than thus to take delight in their misfortunes?" But the rustics, turning on him with angry minds and angry mouths, exclaimed, "Nobody shall pray for them: may God spare none of them; for they have taken away from men the ancient rites and customs, and how the new ones are to be attended to, nobody knows." At this reply, Cuthbert fell on his knees to pray, and bent his head towards the earth; immediately the power of the winds was checked, the vessels, with their conductors rejoicing, were cast upon the land near the monastery, at the place intended. The rustics blushing for their infidelity, both on the spot extolled the faith of Cuthbert as it deserved, and never afterwards ceased to extol it: so that one of the most worthy brothers of our monastery, from whose mouth I received this narrative, said that he had often, in company with many others, heard it related by one of those who were present, a man of the most rustic simplicity, and altogether incapable of telling an untruth.

CHAPTER IV.

HOW, IN COMPANY WITH SHEPHERDS, HE SAW THE SOUL OF BISHOP AIDAN CARRIED TO HEAVEN BY ANGELS.

Sees Aidan carried to heaven. [A. D. 651.]

§ 7. But whereas the grace of Christ, which is the directress of the life of the faithful, decreed that its servant should encounter the merit of a more rigid institution, and earn the glory of a higher prize, it chanced upon a time that he was tending a flock of sheep intrusted to his care on some distant mountains. One night, whilst his companions were sleeping, and he himself was awake, as he was wont to be, and engaged in prayer, on a sudden he saw a long stream of light break through the darkness of the night, and in the midst of it a company of the heavenly host descended to the earth, and having received among them a spirit of surpassing brightness, returned without delay to their heavenly home. The young man, beloved of God, was struck with the sight, and, stimulated to encounter the honours of spiritual warfare, and to earn for himself eternal life and happiness among God's mighty ones, he forthwith offered up praise and thanksgivings to the Lord, and called upon his companions, with brotherly exhortations, to imitate his example. "Miserable men that we are," said he, "whilst we are resigning ourselves to sleep and idleness, we take no thought to behold the light of God's holy angels, who never sleep. Behold, whilst I was awake and praying, during a moderate portion of the night, I saw such great miracles of God. The door of heaven was opened, and there was led in thither, amidst an angelic company, the spirit of some holy man, who now, for ever blessed, beholds the glory of the heavenly mansion, and Christ its King, whilst we still grovel amid this earthly darkness: and I think it

must have been some holy bishop, or some favoured one from out of the company of the faithful, whom I saw thus carried into heaven amid so much splendour by that large angelic choir." As the man of God said these words, the hearts of the shepherds were kindled up to reverence and praise. When the morning was come, he found that Aidan, Bishop of the Church of Lindisfarne, a man of exalted piety, had ascended to the heavenly kingdom at the very moment of his vision. Immediately, therefore, he delivered over the sheep, which he was feeding, to their owners, and determined forthwith to enter a monastery.

CHAPTER V.

HOW, ON HIS WAY, HE WAS SUPPLIED WITH FOOD BY GOD.

§ 8. And when he now began with care to meditate on his intended entrance to a more rigid course of life, God's grace was revealed to him, whereby his mind was strengthened in its purpose, and it was shown to him by the clearest evidence, that to those who seek the kingdom of God and his righteousness, the bounty of the divine promise will grant all other things also, which are necessary for their bodily support. For on a certain day, as he was journeying alone, he turned aside at the fourth hour into a village which lay at some distance, and to which he found his way. Here he entered the house of a pious mother of a family in order to rest himself a little, and to procure food for his horse rather than for himself, for it was the beginning of winter. The woman received him kindly, and begged him to allow her to get him some dinner that he might refresh himself. The man of God refused, saying, "I cannot yet eat, for it is a fast day." It was the sixth day of the

week, on which many of the faithful, out of reverence to the Lord's passion, are accustomed to extend their fasting even to the ninth hour. The woman, from a motive of hospitality, persisted in her request; "Behold," said she, "on the way you are going, there is no village, nor house; you have a long journey before you, and cannot get through it before sunset. Let me entreat you, therefore, to take some food before you go, or else you will be obliged to fast all the day, and perhaps even till to-morrow." But though the woman pressed him much, his love of religion prevailed, and he fasted the whole day until the evening.

§ 9. When the evening drew near, and he perceived that he could not finish his intended journey the same day, and that there was no house at hand in which he could pass the night, he presently fell upon some shepherds' huts, which, having been slightly constructed in the summer, were now deserted and ruinous. Into one of these he entered, and having tied his horse to the wall, placed before him a handful of hay, which the wind had forced from the roof. He then turned his thoughts to prayer, but suddenly, as he was singing a psalm, he saw his horse lift up his head and pull out some straw from the roof, and among the straw there fell down a linen cloth folded up, with something in it. When he had ended his prayers, wishing to see what this was, he came and opened the cloth, and found in it half of a loaf of bread, still hot, and some meat, enough of both to serve him for a single meal. In gratitude for the divine goodness, he exclaimed, "Thanks be to God, who of his bounty hath deigned to provide a meal for me when I was hungry, as well as a supper for my beast." He therefore divided the loaf into two parts, of which he gave one to his horse and kept the other for himself; and from that day forward he was more ready than before to fast, because he now felt convinced that the food had been provided for him in the desert by the gift

of him, who formerly fed the prophet Elias for so long a time by means of ravens, when there was no man to minister unto him, whose eyes are upon those that fear him, and upon those who trust in his mercy, that he may save their souls from death, and may feed them when they are hungry. I learnt these particulars from a religious man of our monastery of Wiremouth, a priest of the name of Inguald, who now, by reason of his extreme old age, is turning his attention, in purity of heart, to spiritual things rather than to earthly and carnal affections, and who said that the authority on which his relation rested was no less than that of Cuthbert himself.

CHAPTER VI.

HOW, AS HE WAS COMING TO A MONASTERY, BOISIL, A HOLY MAN, BORE TESTIMONY TO HIM BY PROPHESYING IN SPIRIT.

His journey to Melrose.

§ 10. MEANWHILE this reverend servant of God, abandoning worldly things, hastens to submit to monastic discipline, having been excited by his heavenly vision to covet the joys of everlasting happiness, and invited by the food with which God had supplied him to encounter hunger and thirst in his service. He knew that the church of Lindisfarne contained many holy men, by whose teaching and example he might be instructed, but he was moved by the great reputation of Boisil, a monk and priest of surpassing merit, to choose for himself an abode in the abbey of Melrose. And it happened by chance, that when he was arrived there and had leaped from his horse, that he might enter the church to pray, he gave his horse and travelling-spear to a servant, for he had not yet resigned the dress and habits of a layman. Boisil was standing before the doors of the monastery, and saw him first. Foreseeing in spirit

what an illustrious man the stranger would become, he made this single remark to the by-standers: "Behold a servant of the Lord!" herein imitating him who said of Nathaniel, when he approached him, "Behold an Israelite indeed, in whom there is no guile." I was told this by Jo. i. 47. that veteran priest and servant of God, the pious Sigfrid, for he was standing by when Boisil said these words, and was at that time a youth studying the first rudiments of the monastic life in that same monastery; but now he is a man, perfect in the Lord, living in our monastery of Yarrow, and amid the last sighs of his fainting body thirsting for a happy entrance into another life. Boisil, without saying more, kindly received Cuthbert as he approached; and when he had heard the cause of his coming, namely, that he preferred the monastery to the world, he kept him near himself, for he was the prior of that same monastery.

Becomes a monk.

§ 11. After a few days, when Eata, who was at that time priest and abbot of the monastery, but afterwards bishop of Lindisfarne, was come, Boisil told him about Cuthbert, how that he was a young man of a promising disposition, and obtained permission that he should receive the tonsure, and be enrolled among the brethren. When he had thus entered the monastery, he conformed himself to the rules of the place with the same zeal as the others, and, indeed, sought to surpass them by observing stricter discipline; and in reading, working, watching, and praying, he fairly outdid them all. Like the mighty Samson of old, he carefully abstained from every drink which could intoxicate; but was not able to abstain equally from food, lest his body might be thereby rendered less able to work: for he was of a robust frame and of unimpaired strength, and fit for any labour which he might be disposed to take in hand.

CHAPTER VII.

HOW HE ENTERTAINED AN ANGEL, AND WHILST MINISTERING TO HIM EARTHLY BREAD, WAS THOUGHT WORTHY TO BE REWARDED WITH BREAD FROM HEAVEN.

He is visited by an angel.

§ 12. Some years after it pleased King Alfred, for the redemption of his soul, to grant to Abbot Eata a certain tract of country called Inrhypum, in which to build a monastery. The abbot, in consequence of this grant, erected the intended building, and placed therein certain of his brother monks, among whom was Cuthbert, and appointed for them the same rules and discipline which were observed at Melrose. It chanced that Cuthbert was appointed to the office of receiving strangers, and he is said to have entertained an angel of the Lord who came to make trial of his piety. For, as he went very early in the morning, from the interior of the monastery into the strangers' cell, he found there seated a young person, whom he considered to be a man, and entertained as such. He gave him water to wash his hands; he washed his feet himself, wiped them, and humbly dried them in his bosom; after which he entreated him to remain till the third hour of the day and take some breakfast, lest, if he should go on his journey fasting, he might suffer from hunger and the cold of winter. For he took him to be a man, and thought that a long journey by night and a severe fall of snow had caused him to turn in thither in the morning to rest himself. The other replied, that he could not tarry, for the home to which he was hastening lay at some distance. After much entreaty, Cuthbert adjured him in God's name to stop; and as the third hour was now come, prayer over, and it was time to breakfast, he placed before him a table with some food, and said, "I beseech thee, brother, eat

and refresh thyself, whilst I go and fetch some hot bread, which must now, I think, be just baked." When he returned, the young man, whom he had left eating, was gone, and he could see no traces of his footsteps, though there had been a fresh fall of snow, which would have exhibited marks of a person walking upon it, and shown which way he went. The man of God was astonished, and revolving the circumstance in his mind, put back the table in the dining-room. Whilst doing so, he perceived a most surprising odour and sweetness; and looking round to see from what it might proceed, he saw three white loaves placed there, of unusual whiteness and excellence. Trembling at the sight, he said within himself, "I perceive that it was an angel of the Lord whom I entertained, and that he came to feed us, not to be fed himself. Behold, he hath brought such loaves as this earth never produced; they surpass the lily in whiteness, the rose in odour, and honey in taste. They are therefore not produced by this dull earth, but are sent from paradise. No wonder that he rejected my offer of earthly food, when he enjoys such bread as this in heaven." The man of God was stimulated by this powerful miracle to be more zealous still in performing works of piety; and with his deeds did increase upon him also the grace of God. From that time he often saw and conversed with angels, and when hungry was fed with unwonted food furnished direct from God. He was affable and pleasant in his character; and when he was relating to the fathers the acts of their predecessors, as an incentive to piety, he would introduce also, in the meekest way, the spiritual benefits which the love of God had conferred upon himself. And this he took care to do in a covert manner, as if it had happened to another person. His hearers, however, perceived that he was speaking of himself, after the pattern of that master who at one time unfolds his own merits without disguise, and at another time says

under the guise of another, "I knew a man in Christ fourteen years ago, who was carried up into the third heaven."

CHAPTER VIII.

HOW CUTHBERT WAS RECOVERED FROM SICKNESS, AND BOISIL ON HIS DEATH-BED FORETOLD TO HIM HIS FUTURE FORTUNES.

The monks are expelled.

§ 13. MEANWHILE, as everything in this world is frail and fluctuating, like the sea when a storm comes on, the above-named Abbot Eata, with Cuthbert and the other brethren, were expelled from their residence, and the monastery given to others. But our worthy champion of Christ did not by reason of his change of place relax his zeal in carrying on the spiritual conflict which he had undertaken; but he attended, as he had ever done, to the precepts and example of the blessed Boisil. About this time, according to his friend Herefrid the priest, who was formerly abbot of the monastery of Lindisfarne, he was seized with a pestilential disease, of which many inhabitants of Britain were at that time sick. The brethren of the monastery passed the whole night in prayer for his life and health; for they thought it essential to them that so pious a man should be present with them in the flesh. They did this without his knowing it; and when they told him of it in the morning, he exclaimed, "Then why am I lying here? I did not think it possible that God should have neglected your prayers: give me my stick and shoes." Accordingly, he got out of bed, and tried to walk, leaning on his stick, and finding his strength gradually return, he was speedily restored to health: but because the swelling on his thigh, though it died away to all outward appearances, struck into his inwards, he felt a little pain in his

inside all his life afterwards; so that, as we find it expressed in the Apostles, "his strength was perfected in weakness."

§ 14. When that servant of the Lord, Boisil, saw that Cuthbert was restored, he said, "You see, my brother, how you have recovered from your disease, and I assure you it will give you no farther trouble, nor are you likely to die at present. I advise you, inasmuch as death is waiting for me, to learn from me all you can whilst I am able to teach you; for I have only seven days longer to enjoy my health of body, or to exercise the powers of my tongue." Cuthbert, implicitly believing what he heard, asked him what he would advise him to begin to read, so as to be able to finish it in seven days. "John the Evangelist," said Boisil. "I have a copy containing seven quarto sheets: we can, with God's help, read one every day, and meditate thereon as far as we are able." They did so accordingly, and speedily accomplished the task; for they sought therein only that simple faith which operates by love, and did not trouble themselves with minute and subtle questions. After their seven days' study was completed, Boisil died of the above-named complaint; and after death entered into the joys of eternal life. They say that, during these seven days, he foretold to Cuthbert everything which should happen to him: for, as I have said before, he was a prophet and a man of remarkable piety. And, moreover, he had three years ago foretold to Abbot Eata, that this pestilence would come, and that he himself would die of it; but that the abbot should die of another disease, which the physicians call dysentery; and in this also he was a true prophet, as the event proved. Among others, he told Cuthbert that he should be ordained bishop. When Cuthbert became an anchorite, he would not communicate this prophecy to any one, but with much sorrow assured the brethren who came to visit him, that if he had a humble

residence on a rock, where the waves of the ocean shut him out from all the world, he should not even then consider himself safe from its snares, but should be afraid that on some occasion or other he might fall victim to the love of riches.

CHAPTER IX.

HOW CUTHBERT WAS ZEALOUS IN THE MINISTRY OF THE WORD.

Cuthbert preaches.

§ 15. After the death of Boisil, Cuthbert took upon himself the duties of the office before mentioned; and for many years discharged them with the most pious zeal, as became a saint: for he not only furnished both precept and example to his brethren of the monastery, but sought to lead the minds of the neighbouring people to the love of heavenly things. Many of them, indeed, disgraced the faith which they professed, by unholy deeds; and some of them, in the time of mortality, neglecting the sacrament of their creed, had recourse to idolatrous remedies, as if by charms or amulets, or any other mysteries of the magical art, they were able to avert a stroke inflicted upon them by the Lord. To correct these errors, he often went out from the monastery, sometimes on horseback, sometimes on foot, and preached the way of truth to the neighbouring villages, as Boisil, his predecessor, had done before him. It was at this time customary for the English people to flock together when a clerk or priest entered a village, and listen to what he said, that so they might learn something from him, and amend their lives. Now Cuthbert was so skilful in teaching, and so zealous in what he undertook, that none dared to conceal from him their thoughts, but all acknowledged what they had done

amiss; for they supposed that it was impossible to escape his notice, and they hoped to merit forgiveness by an honest confession. He was mostly accustomed to travel to those villages which lay in out of the way places among the mountains, which by their poverty and natural horrors deterred other visiters. Yet even here did his devoted mind find exercise for his powers of teaching, insomuch that he often remained a week, sometimes two or three, nay, even a whole month, without returning home; but dwelling among the mountains, taught the poor people, both by the words of his preaching, and also by his own holy conduct.

CHAPTER X.

HOW CUTHBERT PASSED THE NIGHT IN THE SEA, PRAYING; AND WHEN HE WAS COME OUT, TWO ANIMALS OF THE SEA DID HIM REVERENCE; AND HOW THE BROTHER, WHO SAW THOSE THINGS, BEING IN FEAR, WAS ENCOURAGED BY CUTHBERT.

He is invited to Coldingham.

§ 16. When this holy man was thus acquiring renown by his virtues and miracles, Abbe, a pious woman and handmaid of Christ, was the head of a monastery at a place called the city of Coludi, remarkable both for piety and noble birth, for she was half-sister of King Oswy. She sent messengers to the man of God, entreating him to come and visit her monastery. This loving message from the handmaid of his Lord, he could not treat with neglect, but, coming to the place and stopping several days there, he confirmed, by his life and conversation, the way of truth which he taught.

§ 17. Here also, as elsewhere, he would go forth, when others were asleep, and having spent the night in watchfulness, return home at the hour of morning prayer. Now one night, a brother of the monastery, seeing him

go out alone, followed him privately to see what he should do. But he, when he left the monastery, went down to the sea, which flows beneath, and going into it, until the water reached his neck, spent the night in praising God. When the dawn of day approached, he came out of the water, and falling on his knees, began to pray again. Whilst he was doing this, two quadrupeds, called otters, came up from the sea, and lying down before him on the sand, breathed upon his feet, and wiped them with their hair: after which, having received his blessing, they returned to their native element. Cuthbert himself returned home, in time to join in the accustomed hymns with the other brethren. The brother, who waited for him on the heights, was so terrified that he could hardly reach home; and early in the morning he came and fell at his feet, asking his pardon, for he did not doubt that Cuthbert was fully acquainted with all that had taken place. To whom Cuthbert replied, "What is the matter, my brother? What have you done? Did you follow me to see what I was about to do? I forgive you for it, on one condition,—that you tell it to nobody before my death." In this he followed the example of our Lord, who, when he showed his glory to his disciples on the mountain, said, "See that you tell no man, until the Son of man be risen from the dead." When the brother had assented to this condition, he gave him his blessing, and released him from all his trouble. The man concealed this miracle during St. Cuthbert's life; but, after his death, took care to tell it to as many persons as he was able.

CHAPTER XI.

HOW, WHEN THE SAILORS WERE PREVENTED FROM SAILING BY BAD WEATHER, HE PREDICTED THAT IT WOULD BE FINE ON A CERTAIN DAY, AND HOW HE OBTAINED FOOD BY PRAYER.

Obtains food by prayer.

§ 18. MEANWHILE the man of God began to wax strong in the spirit of prophecy, to foretell future events, and to describe to those he was with what things were going on elsewhere. Once upon a time he left the monastery for some necessary reason, and went by sea to the land of the Picts, which is called Niduari. Two of the brethren accompanied him; and one of these, who afterwards discharged the priest's office, made known to several the miracle, which the man of God there performed. They arrived there the day after Christmas-day, hoping, because the weather and sea were both tranquil, that they should soon return; and for this reason they took no food with them. They were, however, deceived in their expectations; for no sooner were they come to land, than a tempest arose, and prevented them from returning. After stopping there several days, suffering from cold and hunger, the day of the holy Epiphany was at hand, and the man of God, who had spent the night in prayer and watching, not in idleness or sloth, addressed them with cheerful and soothing language, as he was accustomed: "Why do we remain here idle? Let us do the best we can to save ourselves. The ground is covered with snow, and the heaven with clouds; the currents of both winds and waves are right against us: we are famished with hunger, and there is no one to relieve us. Let us importune the Lord with our prayers, that, as he opened to his people a path through the Red Sea, and miracu-

lously fed them in the wilderness, he may take pity on us also in our present distress. If our faith does not waver, I do not think he will suffer us to remain all this day fasting—a day which he formerly made so bright with his heavenly majesty;—I pray you, therefore, to come with me and see what provision he has made for us, that we may ourselves rejoice in his joy." Saying these words, he led them to the shore where he himself had been accustomed to pray at night. On their arrival, they found there three pieces of dolphin's flesh, looking as if some one had cut them and prepared them to be cooked. They fell on their knees and gave thanks to God. "You see, my beloved brethren," said Cuthbert, "how great is the grace of God to him who hopes and trusts in the Lord. Behold, he has prepared food for his servants; and by the number *three* points out to us how long we must remain here. Take, therefore, the gifts which Christ has sent us; let us go and refresh ourselves, and abide here without fear, for after three days there will most assuredly be a calm, both of the heavens and of the sea." All this was so as he had said; three days the storm lasted most violently; on the fourth day the promised calm followed, and they returned with a fair wind home.

CHAPTER XII.

HOW HE FORETOLD THAT, ON A JOURNEY, AN EAGLE WOULD BRING HIM FOOD, AND HOW THIS TOOK PLACE ACCORDINGLY.

An eagle brings him food.

§ 19. It happened, also, that on a certain day he was going forth from the monastery to preach, with one attendant only, and when they became tired with walking, though a great part of their journey still lay before

them ere they could reach the village to which they were going, Cuthbert said to his follower, "Where shall we stop to take refreshment? or do you know any one on the road to whom we may turn in?"—"I was myself thinking on the same subject," said the boy; "for we have brought no provisions with us, and I know no one on the road who will entertain us, and we have a long journey still before us, which we cannot well accomplish without eating." The man of God replied, "My son, learn to have faith, and trust in God, who will never suffer to perish with hunger those who trust in him." Then looking up, and seeing an eagle flying in the air, he said, "Do you perceive that eagle yonder? It is possible for God to feed us even by means of that eagle." As they were thus discoursing, they came near a river, and behold the eagle was standing on its bank. "Look," said the man of God, "there is our handmaid, the eagle, that I spoke to you about. Run, and see what provision God has sent us, and come again and tell me." The boy ran and found a good-sized fish, which the eagle had just caught. But the man of God reproved him, "What have you done, my son? Why have you not given part to God's handmaid? Cut the fish in two pieces, and give her one, as her service well deserves. He did as he was bidden, and carried the other part with him on his journey. When the time for eating was come, they turned aside to a certain village, and having given the fish to be cooked, made an excellent repast, and gave also to their entertainers, whilst Cuthbert preached to them the word of God, and blessed him for his mercies; for happy is the man whose hope is in the name of the Lord, and who has not looked upon vanity and foolish deceit. After this, they resumed their journey, to preach to those among whom they were going.

CHAPTER XIII.

HOW HE FORESAW A VISION OF A FIRE COMING FROM THE DEVIL WHILST HE WAS PREACHING, AND HOW HE PUT OUT THE SAME.

A.D. 661. Frustrates a project of the devil.

§ 20. About the same time, as he was preaching the word of life to a number of persons assembled in a certain village, he suddenly saw in the spirit our old enemy coming to retard the work of salvation, and forthwith began by admonitions to prevent the snares and devices which he saw were coming. "Dearest brethren," said he, "as often as you hear the mysteries of the heavenly kingdom preached to you, you should listen with attentive heart and with watchful feelings, lest the devil, who has a thousand ways of harming you, prevent you by superfluous cares from hearing the word of salvation." As he said these words, he resumed the thread of his discourse, and immediately that wicked enemy, bringing supernatural fire, set light to a neighbouring house, so that flakes of fire seemed to fly through the air, and a storm of wind and thunder shook the sky. Nearly the whole multitude rushed forward, to extinguish the fire, (for he restrained a few of them himself,) but yet with all their real water they could not put out the false flames, until, at Cuthbert's prayer, the author of the deceit was put to flight, and his fictitious fires dispersed along with him. The multitude, seeing this, were suffused with ingenuous blushes, and, falling on their knees before him, prayed to be forgiven for their fickleness of mind, acknowledging their conviction that the devil never rests even for an hour from impeding the work of man's salvation. But he, encouraging them under their infirmity, again began to preach to them the words of everlasting life.

CHAPTER XIV.

HOW, WHEN A HOUSE WAS REALLY SET ON FIRE, HE PUT OUT THE FLAMES BY PRAYER.

§ 21. But it was not only in the case of an apparition of a fire that his power was shown; for he extinguished a real fire by the fervency of his tears, when many had failed in putting it out with all the water they could get. For, as he was travelling about preaching salvation like the apostles of old, he one day entered the house of a pious woman, whom he was in the habit of often visiting, and whom, from having been nursed by her in his infancy, he was accustomed on that account to call his mother. The house was at the west end of the village, and Cuthbert had no sooner entered it to preach the word of God, than a house at the other end of the place caught fire and began to blaze most dreadfully. For the wind was from the same quarter, so that the sparks from the kindled thatch flew over the whole village. Those who were present tried to extinguish it with water, but were driven back by the heat. Then the aforesaid handmaid of the Lord, running to the house, where Cuthbert was, besought him to help them before her own house and the others in the village should be destroyed. "Do not fear, mother," said he; "be of good cheer; this devouring flame will not hurt either you or yours." He then went out and threw himself prostrate on the ground before the door. Whilst he was praying, the wind changed, and beginning to blow from the west, removed all danger of the fire assailing the house, into which the man of God had entered.

§ 22. And thus in two miracles he imitated the virtues of two of the fathers. For in the case of the apparition of fire above mentioned, he imitated the

reverend and holy father Saint Benedict, who by his prayers drove away the apparition of a fire like a burning kitchen, which the old enemy had presented before the eyes of his disciples: and, in the case of the real fire which he thus extinguished, he imitated that venerable priest Marcellinus of Ancona, who, when his native town was on fire, placed himself in front of the flames, and put them out by his prayers, though all the exertions of his fellow countrymen had failed to extinguish them with water. Nor is it wonderful that such perfect and pious servants of God should receive power against the force of fire, considering that by their daily piety they enable themselves to conquer the desires of the flesh, and to extinguish all the fiery darts of the wicked one: and to them is applicable the saying of the prophet, "When thou walkest through the fire, thou shalt not be burned; neither shall the fire kindle upon thee." But I, and those who are, like me, conscious of our own weakness and inertness, are sure that we can do nothing in that way against material fire, and, indeed, are by no means sure that we shall be able to escape unhurt from that fire of future punishment, which never shall be extinguished. But the love of our Saviour is strong and abundant, and will bestow the grace of its protection upon us, though we are unworthy and unable in this world to extinguish the fires of vicious passions and of punishment in the world which is to come.

Is. xliii. 2.

CHAPTER XV.

HOW HE CAST OUT A DEVIL FROM THE PRÆFECT'S WIFE, EVEN BEFORE HIS ARRIVAL.

A.D. 661. Casts out a devil.

§ 23. But, as we have above related how this venerable man prevailed against the false stratagems of the

devil, now let us show in what way he displayed his power against his open and undisguised enmity. There was a certain præfect of King Ecgfrid, Hildmaer by name, a man devoted with all his house to good works, and therefore especially beloved by Saint Cuthbert, and often visited by him whenever he was journeying that way. This man's wife, who was devoted to almsgiving and other fruits of virtue, was suddenly so afflicted by a devil, that she gnashed her teeth, uttered the most pitiable cries, and, throwing about her arms and limbs, caused great terror to all who saw or heard her. Whilst she was lying in this state and expected to die, her husband mounted his horse, and, coming to the man of God, besought his help, saying, "My wife is ill and at the point of death: I entreat you to send a priest to visit her before she dies, and minister to her the sacrament of the body and blood of Christ; and, also, that when she is dead, she may be buried in this holy place." He was ashamed to say that she was out of her senses, because the man of God had always seen her in her right mind. Whilst the holy man was going to find out a priest to send to her, he reflected in his mind that it was no ordinary infirmity, but a visitation of the devil; and so, returning to the man who had come to entreat him in his wife's behalf, he said, "I will not send any one, but I will go myself to visit her."

§ 24. Whilst they were going, the man began to cry, and the tears ran down his cheeks, for he was afraid lest Cuthbert, finding her afflicted with a devil, should think that she had been a false servant of the Lord, and that his faith was not real. The man of God consoled him. "Do not weep, because I am likely to find your wife otherwise than I could wish; for I know that she is vexed with a devil, though you are afraid to name it: and I know, moreover, that, before we arrive, she will be freed, and come to meet us, and will herself take the reins, as sound in mind as ever, and will invite us in and

minister to us as before; for not only the wicked but the innocent are sometimes permitted by God to be afflicted in body, but are even taken captive in spirit by the devil." Whilst he thus consoled the man, they approached the house, and the evil spirit fled, not able to meet the coming of the holy man. The woman, freed from her suffering, rose up immediately, as if from sleep, and, meeting the man of God with joy, held the bridle of his horse, and, having entirely recovered her strength, both of mind and body, begged him to dismount and to bestow his blessing upon her house; and ministering sedulously to him, testified openly that, at the first touch of the rein, she had felt herself relieved from all the pain of her former suffering.

CHAPTER XVI.

HOW HE LIVED AND TAUGHT IN THE MONASTERY OF LINDISFARNE.

His residence at Lindisfarne.

§ 25. Whilst this venerable servant of the Lord was thus, during many years, distinguishing himself by such signs of spiritual excellence in the monastery of Melrose, its reverend abbot, Eata, transferred him to the monastery in the island of Lindisfarne, that there also he might teach the rules of monastic perfection with the authority of its governor, and illustrate it by the example of his virtue: for the same reverend abbot had both monasteries under his jurisdiction. And no one should wonder that, though the island of Lindisfarne is small, we have above made mention of a bishop, and now of an abbot and monks; for the case is really so. For the same island, inhabited by servants of the Lord, contains both, and all are monks. For Aidan, who was the first bishop of that place, was a monk, and with all his fol-

lowers lived according to the monastic rule. Wherefore all the principals of that place from him to the present time exercise the episcopal office, so that, whilst the monastery is governed by the abbot, whom they, with the consent of the brethren, have elected, all the priests, deacons, singers, readers, and other ecclesiastical officers of different ranks, observe the monastic rule in every respect, as well as the bishop himself. The blessed Pope Gregory showed that he approved this mode of life, when, in answer to Augustine, his first missionary to Britain, who asked him how bishops ought to converse with their clerks, among other remarks he replied, "Because, my brother, having been educated in the monastic rule, you ought not to keep aloof from your clerks; in the English church, which, thanks be to God, has lately been converted to the faith, you should institute the same system, which has existed from the first beginning of our church among our ancestors, none of whom said that the things which he possessed were his own, but they had all things common." When Cuthbert, therefore, came to the church or monastery of Lindisfarne, he taught the brethren monastic rules both by his life and doctrines, and often going round, as was his custom, among the neighbouring people, he kindled them up to seek after and work out a heavenly reward. Moreover, by his miracles he became more and more celebrated, and by the earnestness of his prayers restored to their former health many that were afflicted with various infirmities and sufferings; some that were vexed with unclean spirits, he not only cured whilst present by touching them, praying over them, or even by commanding or exorcising the devils to go out of them; but even when absent he restored them by his prayers, or by foretelling that they should be restored; amongst whom also was the wife of the præfect above mentioned.

§ 26. There were some brethren in the monastery, who preferred their ancient customs to the new regular

discipline. But he got the better of these by his patience and modest virtues, and by daily practice at length brought them to the better system which he had in view. Moreover, in his discussions with the brethren, when he was fatigued by the bitter taunts of those who opposed him, he would rise from his seat with a placid look, and dismiss the meeting until the following day, when, as if he had suffered no repulse, he would use the same exhortations as before, until he converted them, as I have said before, to his own views. For his patience was most exemplary, and in enduring the opposition which was heaped equally upon his mind and body, he was most resolute, and, amid the asperities which he encountered, he always exhibited such placidity of countenance, as made it evident to all that his outward vexations were compensated for by the internal consolations of the holy spirit.

§ 27. But he was so zealous in watching and praying, that he is believed to have sometimes passed three or four nights together therein, during which time he neither went to his own bed, nor had any accommodation from the brethren for reposing himself. For he either passed the time alone, praying in some retired spot, or singing and making something with his hands, thus beguiling his sleepiness by labour; or, perhaps, he walked round the island, diligently examining everything therein, and by this exercise relieved the tediousness of psalmody and watching. Lastly, he would reprove the faint-heartedness of the brethren, who took it amiss if any one came and unseasonably importuned them to awake, at night or during their afternoon naps. "No one," said he, "can displease me by waking me out of my sleep, but, on the contrary, give me pleasure; for, by rousing me from inactivity, he enables me to do or think of something useful." So devout and zealous was he in his desire after heavenly things, that, whilst officiating in the solemnity of the mass, he never could come

to the conclusion thereof without a plentiful shedding of tears. But whilst he duly discharged the mysteries of our Lord's passion, he would, in himself, illustrate that in which he was officiating; in contrition of heart he would sacrifice himself to the Lord; and whilst he exhorted the standers by to lift up their hearts and to give thanks unto the Lord, his own heart was lifted up rather than his voice, and it was the spirit which groaned within him rather than the note of singing. In his zeal for righteousness he was fervid to correct sinners, he was gentle in the spirit of mildness to forgive the penitent, so that he would often shed tears over those who confessed their sins, pitying their weaknesses, and would himself point out by his own righteous example what course the sinner should pursue. He used vestments of the ordinary description, neither noticeable for their too great neatness nor yet too slovenly. Wherefore, even to this day, it is not customary in that monastery for any one to wear vestments of a rich or valuable colour, but they are content with that appearance which the natural wool of the sheep presents.

§ 28. By these and such like spiritual exercises, this venerable man both excited the good to follow his example, and recalled the wicked and perverse from their errors to regularity of life.

CHAPTER XVII.

OF THE HABITATION WHICH HE MADE FOR HIMSELF IN THE ISLAND OF FARNE, WHEN HE HAD EXPELLED THE DEVILS.

§ 29. When he had remained some years in the monastery, he was rejoiced to be able at length, with the blessing of the abbot and brethren accompanying him, A.D. 676. Goes to Farne Island.

to retire to the secresy of solitude which he had so long coveted. He rejoiced that from the long conversation with the world he was now thought worthy to be promoted to retirement and divine contemplation: he rejoiced that he now could reach to the condition of those of which it is sung by the Psalmist: "The holy shall walk from virtue to virtue; the God of Gods shall be seen in Zion." At his first entrance upon the solitary life, he sought out the most retired spot in the outskirts of the monastery. But when he had for some time contended with the invisible adversary with prayer and fasting in this solitude, he then, aiming at higher things, sought out a more distant field for conflict, and more remote from the eyes of men. There is a certain island called Farne, in the middle of the sea, not made an island, like Lindisfarne, by the flow of the tide, which the Greeks call *rheuma*, and then restored to the mainland at its ebb, but lying off several miles to the East, and, consequently, surrounded on all sides by the deep and boundless ocean. No one, before God's servant Cuthbert, had ever dared to inhabit this island alone, on account of the evil spirits which reside there: but when the servant of Christ came, armed with the helmet of salvation, the shield of faith, and the sword of the spirit, which is the word of God, all the fiery darts of the wicked were extinguished, and that wicked enemy, with all his followers, were put to flight.

§ 30. Christ's soldier, therefore, having thus, by the expulsion of the tyrants, become the lawful monarch of the land, built a city fit for his empire, and houses therein suitable to his city. The building is almost of a round form, from wall to wall about four or five poles in extent: the wall on the outside is higher than a man, but within, by excavating the rock, he made it much deeper, to prevent the eyes and the thoughts from wandering, that the mind might be wholly bent on heavenly things, and the pious inhabitant might behold nothing from his resi-

dence but the heavens above him. The wall was constructed, not of hewn stones or of brick and mortar, but of rough stones and turf, which had been taken out from the ground within. Some of them were so large that four men could hardly have lifted them, but Cuthbert himself, with angels helping him, had raised them up and placed them on the wall. There were two chambers in the house, one an oratory, the other for domestic purposes. He finished the walls of them by digging round and cutting away the natural soil within and without, and formed the roof out of rough poles and straw. Moreover, at the landing-place of the island he built a large house, in which the brethren who visited him might be received and rest themselves, and not far from it there was a fountain of water for their use.

CHAPTER XVIII.

HOW BY HIS PRAYERS HE DREW WATER FROM THE DRY GROUND, AND HOW HE GOT ON DURING HIS RETIREMENT.

§ 31. But his own dwelling was destitute of water, being built on hard and stony ground. The man of God, therefore, sent for the brethren, for he had not yet withdrawn himself entirely from the sight of visiters, and said to them, "You see that my dwelling is destitute of water; but I pray you, let us beseech him who turned the solid rock into a pool of water and stones into fountains, that giving glory, not to us, but to his own name, he may vouchsafe to open to us a spring of water, even from this stony rock. Let us dig in the middle of my hut, and, I believe, out of his good pleasure, he will give us drink." They therefore made a pit, and the next morning found it full of water, springing up from within. Wherefore there can be no doubt that it was elicited by

A. D. 676. Produces water by prayer.

the prayers of this man of God from the ground which was before dry and stony. Now this water, by a most remarkable quality, never overflowed its first limits so as to flood the pavement, nor yet ever failed, however much of it might be taken out; so that it never surpassed or fell short of the daily necessities of him who used it for his sustenance.

§ 32. Now when Cuthbert had, with the assistance of the brethren, made for himself this dwelling with its chambers, he began to live in a more secluded manner. At first, indeed, when the brethren came to visit him, he would leave his cell and minister to them. He used to wash their feet devoutly with warm water, and was sometimes compelled by them to take off his shoes, that they might wash his feet also. For he had so far withdrawn his mind from attending to the care of his person, and fixed it upon the concerns of his soul, that he would often spend whole months, without taking off his leathern gaiters. Sometimes, too, he would keep his shoes on from one Easter to another, only taking them off on account of the washing of feet, which then takes place at the Lord's Supper. Wherefore, in consequence of his frequent prayers and genuflexions, which he made with his shoes on, he was discovered to have contracted a callosity on the junction of his feet and legs. At length, as his zeal after perfection grew, he shut himself up in his cell away from the sight of men, and spent his time alone in fasting, watching, and prayer, rarely having communication with any one without, and that through the window, which at first was left open, that he might see and be seen; but, after a time, he shut that also, and opened it only to give his blessing, or for any other purpose of absolute necessity.

CHAPTER XIX.

HOW HE SOWED A FIELD WITH BARLEY, AND KEPT OFF THE BIRDS FROM THE CROP BY HIS MERE WORD.

§ 33. At first, indeed, he received from his visiters a small portion of bread, and drank water from the fountain; but afterwards he thought it more fitting to live by the labour of his own hands, like the old fathers. He therefore asked them to bring him some instruments of husbandry, and some wheat to sow; but when he had sown the grain in the spring, it did not come up. At the next visit of the monks, he said to them, "Perhaps the nature of the soil, or the will of God, does not allow wheat to grow in this place: bring me, I beg of you, some barley: possibly, that may answer. If, however, on trial it does not, I had better return to the monastery than be supported here by the labour of others." The barley was accordingly brought, and sown, although the season was extraordinarily late; and the barley came up most unexpectedly and most abundantly. It no sooner began to ripen, than the birds came and wasted it most grievously. Christ's holy servant, as he himself afterwards told it, (for he used, in a cheerful and affable manner, to confirm the faith of his hearers by telling them the mercies which his own faith had obtained from the Lord,) drew near to the birds, and said to them, "Why do you touch that which you have not sown? Have you more share than I in this? If you have received license from God, do what he allows you; but if not, get you gone, and do no further injury to that which belongs to another." He had no sooner spoken, than all the flock of birds departed, and never more returned to feed upon that field. Thus in two miracles did this reverend servant of Christ imitate the example of two of the fathers: for, in

Drives the birds away from his barley.

drawing water from the rock, he followed the holy St. Benedict, who did almost the same thing, and in the same way, though more abundantly, because there were more who were in want of water. And in driving away the birds, he imitated the reverend and holy father, St. Antony, who by his word alone drove away the wild asses from the garden which he had planted.

CHAPTER XX.

HOW THE CROWS APOLOGIZED TO THE MAN OF GOD FOR THE INJURY WHICH THEY DID HIM, AND MADE HIM A PRESENT IN COMPENSATION.

Miracle of the crows.

§ 34. I AM here tempted to relate another miracle which he wrought in imitation of the aforesaid father, St. Benedict, in which the obedience and humility of birds are a warning to the perversity and pride of mankind. There were some crows which had long been accustomed to build in the island. One day the man of God saw them, whilst making their nests, pull out the thatch of the hut which he had made to entertain the brethren in, and carry it away to build with. He immediately stretched out his hand, and warned them to do no harm to the brethren. As they neglected his command, he said to them, "In the name of Jesus Christ, depart as speedily as possible, and do not presume to remain any longer in the place, to which you are doing harm." He had scarcely uttered these words, when they flew away in sorrow. At the end of three days one of the two returned, and finding the man of God digging in the field, spread out its wings in a pitiable manner, and bending its head down before his feet, in a tone of humility asked pardon, by the most expressive signs it could; and obtained from the reverend

father permission to return. It then departed and fetched its companion; and when they had both arrived, they brought in their beaks a large piece of hog's lard, which the man of God used to show to the brethren who invited him, and kept to grease their shoes with; testifying to them how earnestly they should strive after humility, when a dumb bird that had acted so insolently, hastened by prayers, lamentation, and presents, to obliterate the injury which it had done to man. Lastly, as a pattern of reformation to the human race, these birds remained for many years and built their nests in the island, and did not dare to give annoyance to any one. But let no one think it absurd to learn virtue from birds; for Solomon says, "Go to the ant, thou sluggard, consider her ways and be wise." r. vi. 6.

CHAPTER XXI.

HOW EVEN THE SEA WAS SUBSERVIENT TO HIS WANTS.

§ 35. But not only did the animals of the air and sea, for the sea itself, as the air and fire, on former occasions which we have mentioned, exemplified their obedience to the venerable man. For it is no wonder that every creature should obey his wishes, who so faithfully, and with his whole heart, obeyed the great Author of all creatures. But we for the most part have lost our dominion over the creation that has been subjected to us, because we neglect to obey the Lord and Creator of all things. The sea itself, I say, displayed the most ready obedience to Christ's servant, when he had need of it. For he intended to build a little room in his monastery adapted to his daily necessities, and on the side towards the sea, where the waves had scooped a hollow, it was necessary to put some support across the opening, which was twelve feet wide. Miraculously supplied with timber.

He therefore asked the brethren, who came to visit him, when they returned the next time, to bring him a beam twelve feet long, to support his intended building. They readily promised to bring it, and having received his blessing, departed; but by the time they reached home they had entirely forgotten the matter, and on their next visit neglected to carry the timber which they had promised. He received them mildly, and giving them welcome in God's name, asked them for the wood which he had requested them to bring. Then they, remembering what they had promised, apologized for their forgetfulness. Cuthbert, in the most gentle manner, pacified them and requested them to sleep there, and remain till the morning; "for," said he, "I do not think that God will forget my service or my necessities." They accepted his invitation; and when they rose in the morning they saw that the tide had, during the night, brought on shore a beam of the required size, and placed it exactly in the situation where the proposed chamber was to be built. When they saw this they marvelled at the holiness of the venerable man, for that even the elements obeyed him, and took much shame to themselves for their forgetfulness and sloth, who were taught even by the senseless elements what obedience ought to be shown to God's holy saints.

CHAPTER XXII.

HOW HE GAVE SALUTARY ADMONITIONS TO MANY WHO CAME TO HIM, AND EXPOSED THE IMPOTENT SNARES OF THE OLD ENEMY.

§ 36. But many came to the man of God, not only from the furthest parts of Lindisfarne, but even from the more remote parts of Britain, led thither by the fame of his virtues; to confess the errors which they had com-

mitted, or the temptations of the devil which they suffered, or the adversities common to mortals, with which they were afflicted, and all hoping to receive consolation from a man so eminent for holiness. Nor did their hope deceive them. For no one went away from him without consolation, no one returned afflicted with the same grief which had brought him thither. For he knew how to comfort the sorrowful with pious exhortation; he could recal the joys of celestial life to the memory of those who were straitened in circumstances, and show the uncertainty of prosperity and adversity in this life: he had learnt to make known to those who were tempted the numerous wiles of their ancient enemy, by which that mind would be easily captivated which was deprived of brotherly or divine love; whereas, the mind which, strengthened by the true faith, should continue its course, would, by the help of God, break the snares of the adversary like the threads of a spider's web. "How often," said he, "have they sent me headlong from the high rock! How many times have they thrown stones at me as if to kill me! But they sought to discourage me by various trials of apparitions, and to exterminate me from this scene of trial, but were never able to affect my body with injury, or my mind with fear."

§ 37. He was accustomed to relate these things more frequently to the brotherhood, lest they should wonder at his conversation as being peculiarly exalted, because, despising secular cares, he preferred to live apart. "But," said he, "the life of monks may well be wondered at, who are subjected in all things to the orders of the abbot, the times of watching, praying, fasting, and working, being all regulated according to his will; many of whom have I known far exceed my littleness, both in purity of mind and advancement in prophetic grace. Among whom must I mention, with all honour, the venerable Boisil, servant of Christ, who, when an old man, formerly supported me in my youth at Melrose

Abbey, and while instructing me, he foretold, with prophetic truth, all things which would happen to me. And of all things which he foretold to me, one alone remains which I hope may never be accomplished." Cuthbert told us this was a prophecy of Boisil, that this, our holy servant of Christ, should attain to the office of a bishop; though he, in his eagerness after the heavenly life, felt horrified at the announcement.

CHAPTER XXIII.

HOW ÆLFLED THE ABBESS AND ONE OF HER NUNS WERE CURED OF AN INFIRMITY BY MEANS OF HIS GIRDLE.

Cures Ælfled. § 38. But though our man of God was thus secluded from mankind, yet he did not cease from working miracles and curing those who were sick. For a venerable handmaid of Christ, Ælfled by name, who, amid the joys of virginity, devoted her motherly care and piety to several companies of Christ's handmaids, and added to the lustre of her princely birth the brighter excellence of exalted virtue, was inspired with much love towards the holy man of God. About this time, as she afterwards told the reverend Herefrid, presbyter of the church of Lindisfarne, who related it to me, she was afflicted with a severe illness and suffered long, insomuch that she seemed almost at the gates of death. The physicians could do her no good, when, on a sudden, the divine grace worked within her, and she by degrees was saved from death, though not fully cured. The pain in her inside left her, the strength of her limbs returned, but the power of standing and walking was still denied her: for she could not support herself on her feet, nor move from place to place, save on all fours. Her sorrow was, therefore, great; and she never

expected to recover from her weakness, for she had long abandoned all hope from the physicians. One day, as she was indulging her bitter thoughts, she turned her mind to the holy and tranquil life of the reverend father Cuthbert; and expressed a wish that she had in her possession some article that had belonged to him; "for I know, and am confident," said she, "that I should soon be well." Not long after this, there came a person who brought with him a linen girdle from Saint Cuthbert: she was overjoyed at the gift, and perceiving that Heaven had revealed to the saint her wish, she put it on, and the next morning found herself able to stand upon her feet. On the third day she was restored to perfect health.

§ 39. A few days after one of the virgins of the same monastery was taken ill with a violent pain in the head; and whilst the complaint became so much worse that she thought she should die, the venerable abbess went in to see her. Seeing her sorely afflicted, she brought the girdle of the man of God to her, and bound it round her head. The same day the pain in the head left her, and she laid up the girdle in her chest. The abbess wanted it again a few days after, but it could not be found either in the chest or any where else. It was at once perceived that Divine Providence had so ordered it, that the sanctity of the man of God might be established by these two miracles, and all occasion of doubting thereof be removed from the incredulous. For if the girdle had remained, all those who were sick would have gone to it, and whilst some of them would be unworthy of being cured, its efficacy to cure might have been denied; whereas, their own unworthiness would have been to blame. Wherefore, as I said before, Heaven so dealt forth its benevolence from on high, that when the faith of believers had been strengthened, all matter for detraction was forthwith removed from the malice of the unrighteous.

CHAPTER XXIV.

OF HIS PROPHECY IN ANSWER TO THE SAME ÆLFLED, CONCERNING THE LIFE OF KING ECGFRID AND HIS OWN BISHOPRIC.

§ 40. At another time, the same Ælfled, who was a most holy virgin, and mother of the virgins of Christ, sent for the man of God, adjuring him in the name of our Lord that she might be allowed to see him and to speak about certain things of importance. He therefore entered with the brethren into a ship, and went over to an island which is situated in the mouth of the river Coquet, from which it received its name. This island was also remarkable for the number of its monks. The abbess, who had requested him to meet her in this island, when she had enjoyed his conversation for some time, and the man of God had answered many questions that she put to him; on a sudden, in the midst of his conversation, she fell at his feet and adjured him, by the terrible and sacred name of our Heavenly King and his angels, that he would tell her how long her brother Ecgfrid would live and govern the English nation. "For I know," she said, "that you abound in the spirit of prophecy, and that, if you are willing, you are able to tell me even this." But he, shuddering at the adjuration, and yet not being willing openly to reveal the secret which she had asked him, replied, "It is a wonderful thing that you, being a wise woman and skilled in sacred scriptures, should call long the duration of human life: the Psalmist says, 'that our years shall perish like a spider's web,' and Solomon advises that, if a man shall live many years, and shall have been prosperous in all of these, he ought to remember the gloomy time of many days, which when it shall come, the past is convicted of folly; how much more then ought

that man, to whose life one year only is wanting, to be considered as having lived a short time when death stands at his door."

§ 41. On hearing these words she lamented the dreadful prophecy with many tears, but then having wiped her face, she with feminine boldness adjured him by the majesty of the Holy One, that he would tell her who would be the heir to the kingdom, seeing that Ecgfrid had neither sons nor brothers. After a short silence, he said, "Do not say that he is without heirs, for he shall have a successor, whom you shall embrace like Ecgfrid himself with the affection of a sister."—"But," said she, "I beseech you to tell me where he may be found." He answered, "You behold this great and spacious sea, how it aboundeth in islands. It is easy for God out of some of these to provide a person to reign over England." She therefore understood him to speak of Aldfrid, who was said to be the son of her father, and was then, on account of his love of literature, exiled to the Scottish islands. But she was aware that Ecgfrid proposed to make him a bishop, and wishing to know if the effect would follow the intention, she began by inquiring in this manner: "Oh, with what various intentions are the hearts of men distracted! Some rejoice in having obtained riches, others always eager after them are still in want: but thou rejectest the glory of the world, although it is offered thee, and although thou mightest obtain a bishopric, than which there is nothing more sublime on earth, yet thou preferrest the recesses of thy desert to this rank."—"But," said he, "I know that I am not worthy of so high a rank; nevertheless, I cannot shun the judgment of the Supreme Ruler, who, if he decreed that I should subject myself to so great a burden, would, I believe, restore me after a moderate freedom, and perhaps after not more than two years would send me back to my former solitude and quiet. But I must first request you in the name of our Lord and Saviour that

you do not relate to any one before my death the things which I have told you." When he had expounded to her the various things which she asked, and had instructed her concerning the things which she had need of, he returned to his solitary island and monastery, and continued his mode of life as he had commenced it.

§ 42. Not long after, in a full synod, Archbishop Theodore of blessed memory presiding in the presence of God's chosen servant, the holy King Ecgfrid, he was unanimously elected to the bishopric of the see of Lindisfarne. But, although they sent many messengers and letters to him, he could not by any means be drawn from his habitation, until the king himself, above mentioned, sailed to the island attended by the most holy Bishop Trumwine, and by as many other religious and influential men as he could: they all went down on their knees before him, and adjured him by the Lord, with tears and entreaties, until they drew him away from his retirement with tears in his eyes, and took him to the synod. When arrived there, although much resisting, he was overcome by the unanimous wish of all, and compelled to submit to undertake the duties of the bishopric; yet the ordination did not take place immediately, but at the termination of the winter which was then beginning. And that his prophecies might be fulfilled in all things, Ecgfrid was killed the year afterwards in battle with the Picts, and was succeeded on the throne by his illegitimate brother Aldfrid, who, a few years before, had devoted himself to literature in Scotland, suffering a voluntary exile to gratify his love of science.

CHAPTER XXV.

HOW, WHEN ELECTED TO THE BISHOPRIC, HE CURED A SERVANT OF ONE OF THE KING'S ATTENDANTS BY MEANS OF HOLY WATER.

§ 43. When Cuthbert, the man of God, after having been elected to the bishopric, had returned to his island, and for some time had served God in secret with his accustomed devotion, the venerable Bishop Eata called him and requested him to come to an interview with him at Melrose. The conversation being finished, and Cuthbert having commenced his journey homewards, a certain attendant of King Ecgfrid met him and besought him that he would turn aside and give a benediction at his house. When he had arrived there, and had received the grateful salutations of all, the man pointed out to him one of his servants who was infirm, saying, "I thank God, most holy father, that you have thought worthy to enter our house to see us, and, indeed, we believe that your arrival will afford us the greatest profit both of mind and body. For there is one of our servants tormented with the worst infirmity, and is this day afflicted with such great pain that he appears more like a man dying than sick. For his extremities being dead, he seems only to breathe a little through his mouth and nostrils. Cuthbert immediately blessed some water and gave it to a servant whose name was Baldhelm, who is still alive and filling the office of presbyter in the bishopric of Lindisfarne, which he adorns by his good qualities. He also has the faculty of relating in the sweetest manner the virtues of the man of God to all who are desirous of knowing, and it was he that told me the miracle which I relate. The man of God then giving him the holy water, said, "Go and give it to the sick man to drink." In obedience to these words he brought the

A.D. 684. A miraculous cure.

Bishop Eata.

King Ecgfrid.

Baldhelm.

water to the sick man, and when he poured it into his mouth the third time, the sick man, contrary to his usual custom, fell asleep. It was now evening, and he passed the night in silence, and in the morning appeared quite well when his master visited him.

CHAPTER XXVI.

OF HIS MANNER OF LIFE IN HIS BISHOPRIC.

Of his exemplary life.

§ 44. The venerable man of God, Cuthbert, adorned the office of bishop, which he had undertaken, by the exercise of many virtues, according to the precepts and examples of the Apostles. For he protected the people committed to his care, with frequent prayers, and invited them to heavenly things by most wholesome admonitions, and followed that system which most facilitates teaching, by first doing himself what he taught to others. He saved the needy man from the hand of the stronger, and the poor and destitute from those who would oppress them. He comforted the weak and sorrowful; but he took care to recal those who were sinfully rejoicing to that sorrow which is according to godliness. Desiring still to exercise his usual frugality, he did not cease to observe the severity of a monastic life, amid the turmoil by which he was surrounded. He gave food to the hungry, raiment to the shivering. And his course was marked by all the other particulars which adorn the life of a pontiff. The miracles with which he shone forth to the world bore witness to the virtues of his own mind, some of which we have taken care briefly to hand down to memory.

CHAPTER XXVII.

HOW, THOUGH AT A DISTANCE, HE SAW IN SPIRIT THE DEATH OF KING ECGFRID, AND THE END OF HIS WARFARE, WHICH HE HAD FORETOLD.

§ 45. Now, when King Ecgfrid had rashly led his army against the Picts, and devastated their territories with most atrocious cruelty, the man of God, Cuthbert, knowing that the time was now come, concerning which he had prophesied the year before to his sister, that the king would live only one year more, came to Lugubalia (which is corruptly called by the English Luel) to speak to the queen, who was there awaiting the result of the war in her sister's monastery. But the next day, when the citizens were leading him to see the walls of the town, and the remarkable fountain, formerly built by the Romans, suddenly, as he was resting on his staff, he was disturbed in spirit, and, turning his countenance sorrowfully to the earth, he raised himself, and, lifting his eyes to heaven, groaned loudly, and said in a low voice, "Now, then, the contest is decided!" The presbyter, who was standing near, in incautious haste answered and said, "How do you know it?" But he, unwilling to declare more concerning those things which were revealed to him, said, "Do you not see how wonderfully the air is changed and disturbed? Who is able to investigate the judgments of the Almighty?" But he immediately entered in and spoke to the queen in private, for it was the Sabbath-day. "Take care," said he, "that you get into your chariot very early on the second day of the week, for it is not lawful to ride in a chariot on the Lord's day, and go quickly to the royal city, lest, perchance, the king may have been slain. But I have been asked to go to-morrow to a neighbouring monastery, to consecrate a church, and will follow you as soon as that duty is finished."

Ecgfrid's death revealed to him. A. D. 685.

Carlisle.

§ 46. But when the Lord's day was come, whilst he was preaching the word of God to the brethren of the same monastery, the sermon being finished, he began again to teach his listening congregation, as follows:—"I beseech you, my beloved, according to the admonitions of the Apostle, to watch, remain steadfast in the faith, act manfully, and be comforted, that no temptation may find you unprepared, but rather that you may be always mindful of the precept of the Lord himself, 'Watch and pray lest ye enter into temptation.'" But some thought he said this because a pestilence had not long before afflicted them and many others with a great mortality, and that he spoke of this scourge being about to return. But he, resuming his discourse, said, "When I formerly lived alone in my island, some of the brethren came to me on the day of the Holy Nativity, and asked me to go out of my cabin and solemnize with them this joyful and hallowed day. Yielding to their prayers, I went out and we sat down to feast. But, in the middle of the banquet, I suddenly said to them, I beseech you, brethren, let us act cautiously and watchfully, lest, perchance, through carelessness and a sense of security, we be led into temptation. But they answered, 'We entreat you, let us spend a joyful day now, for it is the birthday of our Lord Jesus Christ!' To which I agreed. Some time after this, when we were indulging ourselves in eating, merriment, and conversation, I again began to admonish them that we should be solicitous in prayer and watchfulness, and ever prepared to meet all temptations. But they replied, 'You teach well; nevertheless, as the days of fasting, watching, and prayer are numerous, let us to-day rejoice in the Lord.' For the Angel manifested great joy to the shepherds when the Lord was born, and told them that it was a day to be celebrated by all people! 'Well,' said I, 'let us do so.' But when I repeated the words of the same admonition the third time, they perceived that I would not have

suggested this so earnestly for no purpose, and said to me in fear; 'Let us do as you teach, for it is incumbent on us to watch in spirit, armed against the snares and temptations of the Devil.' When I said these things, I did not know any more than they that any new temptation would happen to us; but I was only admonished, as it were instinctively, that the state of the heart is to be always fortified against the storms of temptations. But when they returned from me to their own home, that is, to the monastery of Lindisfarne, they found that one of their brethren was dead of a pestilence; and the same disease increased, and raged so furiously from day to day, for months, and almost for a whole year, that the greater part of that noble assembly of spiritual fathers and brethren were sent into the presence of the Lord. Now, therefore, my brethren, watch and pray, that if any tribulation assail you, it may find you prepared."

§ 47. When the venerable man of God, Cuthbert, had said these things, the brethren thought, as I have before stated, that he spoke of a return of the pestilence. But the day after, a man who had escaped from the war explained, by the lamentable news which he brought, the hidden prophecies of the man of God. It appeared that the guards had been slain, and the king cut off by the sword of the enemy, on the very day and hour in which it was revealed to the man of God as he was standing near the well.

CHAPTER XXVIII.

HOW HE FORETOLD HIS OWN DEATH TO HEREBERT, THE HERMIT, AND BY PRAYERS TO GOD OBTAINED HIS ATTENDANCE.

A.D. 686. Foretells his own death.

§ 48. Not very long afterwards, the same servant of God, Cuthbert, was summoned to the same city of Lugubalia, not only to consecrate priests, but also to bless the queen herself with his holy conversation. Now there was a venerable priest of the name of Herebert. Herebert, who had long been united to the man of God, Cuthbert, in the bond of spiritual friendship, and who, leading a solitary life, in an island in the large marsh Derwent. from which the Derwent arises, used to come to him every year, and receive from him admonitions in the way of eternal life. When this man heard that he was stopping in that city, he came according to his custom, desiring to be kindled up more and more by his wholesome exhortations, in aspiring after heavenly things. When these two had drunk deeply of the cup of celestial wisdom, Cuthbert said, among other things, "Remember, brother Herebert, that you ask me now concerning whatever undertaking you may have in hand, and that you speak to me about it now, because, after we shall have separated, we shall see each other no more in this life. I am certain that the time of my death approaches, and the time of leaving my earthly tenement is at hand." Upon hearing these words, he threw himself at his feet with tears and lamentations, saying, "I beseech you by the Lord not to leave me, but be mindful of your companion, and pray the Almighty goodness that, as we have served him together on earth, we may at the same time pass to heaven to see his light. For I have always sought to live according to the command of your mouth; and what I have left undone

through ignorance or frailty, I have equally taken care to correct, according to your pleasure." The bishop yielded to his prayers, and immediately learnt in spirit, that he had obtained that which he had sought from the Lord. "Arise, my brother," says he, "and do not lament, but rejoice in gladness, for his great mercy has granted us that which we asked of him." The event confirmed his promise and the truth of the prophecy; for their souls departed from their bodies at one and the same moment of time, and were joined together in a heavenly vision, and translated at the same time to the heavenly kingdom. But Herebert was first afflicted with a long infirmity, perhaps by a dispensation of holy piety, in order that the continual pain of a long sickness might supply what merit he had less than the blessed Cuthbert, so that being by grace made equal to his intercessor, he might be rendered worthy to depart this life at one and the same hour with him, and to be received into one and the same seat of everlasting happiness.

CHAPTER XXIX.

HOW, THROUGH HIS PRIEST, HE CURED THE WIFE OF AN EARL WITH HOLY WATER.

A.D. 686. Cures an earl's wife.

§ 49. When he was one day going round his parish to give spiritual admonitions throughout the rural districts, cottages, and villages, and to lay his hand on all the lately baptized, that they might receive the holy spirit, he came to the mansion of a certain earl, whose wife lay sick almost unto death. The earl himself, meeting him as he entered, thanked the Lord on his knees for his arrival, and received him with kind hospitality. When his feet and hands were washed, according to the custom of hospitality, and the bishop had

sat down, the man began to tell him about the sickness of his wife, who was despaired of, and besought him to consecrate some water to sprinkle on her. "I believe," said he, "that by and bye she will either, by the grace of God, be restored to health, or else she will pass by death to life eternal, and soon receive a recompense for so heavy and long continued trouble." The man of God assented to his prayers, and having blessed the water which was brought to him, gave it to the priest, directing him to sprinkle it on the patient. He entered the bedroom in which she lay, as if dead, and sprinkled her and the bed, and poured some of the healing draught down her throat. Oh, wonderful and extraordinary circumstance, the holy water had scarcely touched the patient, who was wholly ignorant what was brought her, than she was so restored to health, both of mind and body, that being come to her senses she blessed the Lord and returned thanks to him, that he thought her worthy to be visited and healed by such exalted guests. She got up without delay, and being now well, ministered to those who had been instrumental in curing her; and it was extraordinary to see her, who had escaped the bitter cup of death by the bishop's benediction, now the first of the nobleman's family to offer him refreshment, following the example of the mother-in-law of the Apostle Peter, who, being cured of a fever by the Lord, arose forthwith and ministered unto him and his disciples.

CHAPTER XXX.

HOW HE CURED A GIRL OF A PAIN IN THE HEAD AND SIDE, BY ANOINTING HER WITH OIL.

§ 50. But the venerable Bishop Cuthbert effected a cure similar to this, of which there were many eye-

witnesses, one of whom is the religious priest, Ædilwald, at that time attendant on the man of God, but now abbot of the monastery of Melrose. Whilst, according to his custom, he was travelling and teaching all, he arrived at a certain village, in which were a few holy women, who had fled from their monastery through fear of the barbarian army, and had there obtained a habitation from the man of God a short time before: one of whom, a sister of the above-mentioned priest, Ædilwald, was confined with a most grievous sickness; for during a whole year she had been troubled with an intolerable pain in the head and side, which the physicians utterly despaired of curing. But when they told the man of God about her, and entreated him to cure her, he in pity anointed the wretched woman with holy oil. From that time she began to get better, and was well in a few days. Ædilwald.

CHAPTER XXXI.

HOW HE CURED AN INFIRM MAN BY CONSECRATED BREAD.

§ 51. I MUST not here pass over a miracle which was told to me as having been worked by his holiness, though he himself was absent. We mentioned a prefect of the name of Hildmer, whose wife the man of God freed from an unclean spirit. The same prefect afterwards fell seriously ill, so that his malady daily increased and he was confined to his bed, apparently near death. Many of his friends were present who had come to console him in his sickness. Whilst they were sitting by the bedside, one of them mentioned that he had with him some consecrated bread which Cuthbert had given him: "And I think," said he, "that if we were in faith to give him this to eat, nothing doubting, he would be well." All Cures Hildmer.

present were laymen, but at the same time very pious men, and turning to one another, they professed their faith, without doubting, that by partaking of that same consecrated bread he might be well. They therefore filled a cup with water, and putting a little of the bread into it, gave it him to drink; the water thus hallowed by the bread no sooner touched his stomach than all his inward pain left him, and the wasting of his outward members ceased. A perfect recovery speedily ensued, and both himself and the others who saw or heard the rapidity of this wonderful cure, were thereby stirred up to praise the holiness of Christ's servant, and to admire the virtues of his true faith.

CHAPTER XXXII.

HOW, BY PRAYER, HE RESTORED TO LIFE A YOUNG MAN WHOM HE FOUND AT THE POINT OF DEATH ON A JOURNEY.

Cures a youth.

§ 52. As this holy shepherd of Christ's flock was going round visiting his folds, he came to a mountainous and wild place, where many people had got together from all the adjoining villages, that he might lay his hands upon them. But among the mountains no fit church or place could be found to receive the bishop and his attendants. They therefore pitched tents for him in the road, and each cut branches from the trees in the neighbouring wood to make for himself the best sort of covering that he was able. Two days did the man of God preach to the assembled crowds; and minister the grace of the Holy Spirit by imposition of hands upon those that were regenerate in Christ; when, on a sudden, there appeared some women bearing on a bed a young man, wasted by severe illness, and having placed

him down at the outlet of the wood, sent to the bishop, requesting permission to bring him, that he might receive a blessing from the holy man. When he was brought near, the bishop perceived that his sufferings were great, and ordered all to retire to a distance. He then betook himself to his usual weapon, prayer, and bestowing his blessing, expelled the fever, which all the care and medicines of the physicians had not been able to cure. In short, he rose up the same hour, and having refreshed himself with food, and given thanks to God, walked back to the women who had brought him. And so it came to pass, that whereas they had in sorrow brought the sick man thither, he now returned home with them, safe and well, and all rejoicing, both he and they alike.

CHAPTER XXXIII.

HOW, AT A TIME OF SICKNESS, HE RESTORED A DYING BOY IN HEALTH TO HIS MOTHER.

§ 53. At the same time the plague made great ravages in those parts, so that there were scarcely any inhabitants left in villages and places which had been thickly populated, and some towns were wholly deserted. The holy father Cuthbert, therefore, went round his parish, most assiduously ministering the word of God and comforting those few who were left. But being arrived at a certain village, and having there exhorted all whom he found there, he said to his attendant priest, "Do you think that any one remains who has need that we should visit and converse with him? or have we now seen all here, and shall we go elsewhere?" The priest looked about and saw a woman standing afar off, one of whose sons had died but a little time before, and she was now supporting another at the point of death, whilst the

Cures the plague.

tears trickling down her cheek bore witness to her past and present affliction. He pointed her out to the man of God, who immediately went to her, and blessing the boy, kissed him, and said to his mother, "Do not fear nor be sorrowful, for your child shall be healed and live, and no one else of your household shall die of this pestilence." To the truth of which prophecy the mother and son, who lived a long time after that, bore witness.

CHAPTER XXXIV.

HOW HE SAW THE SOUL OF A MAN, WHO HAD BEEN KILLED BY FALLING FROM A TREE, ASCEND TO HEAVEN.

Sees a man's soul go to heaven.

§ 54. But now this man of God, foreseeing his end approaching, had determined to lay aside the duties of his pastoral office, and return to his former solitary life, that by shaking off the cares of this life he might occupy himself amidst unrestrained psalmody and prayer in preparing for the day of his death, or rather of his entrance into everlasting life. He wished first to go round his parishes, and visit the houses of the faithful in his neighbourhood; and then, when he had confirmed all, with such consolatory admonitions as should be required, to return to the solitary abode which he so longed after. Meanwhile, at the request of the noble Ælfleda. and holy virgin, the Abbess Ælfleda, of whom I have before made mention, he entered the estate belonging to her monastery, both to speak to her and also to consecrate a church therein, for there was there a considerable number of monks. When they had taken their seats, at the hour of repast, on a sudden Cuthbert turned away his thoughts from the carnal food to the contemplation of heavenly things. His limbs being much fatigued by his previous duties, the colour of his

face changed, his eyes became unusually fixed, and the knife dropped from his hands upon the table. The priest, who stood by and ministered to him, perceiving this, said to the abbess, "Ask the bishop what he has just seen: for I know there was some reason for his hand thus trembling and letting fall the knife, whilst his countenance also changed so wonderfully: he has surely seen something which we have not seen." She immediately turned to him and said, "I pray you, my lord bishop, tell me what you have just seen, for your tired hand did not let fall the knife just now without some cause." The bishop endeavoured to conceal the fact of his having seen anything supernatural, and replied in joke, "I was not able to eat the whole day, was I? I must have left off some time or other." But, when she persisted in her entreaty that he would tell the vision, he said, "I saw the soul of a holy man carried up to heaven in the arms of angels."—"From what place," said she, "was it taken?"—"From your monastery," replied the bishop, and he further asked her name. "You will tell it me," said he, "to-morrow, when I am celebrating mass." On hearing these words, she immediately sent to the larger monastery to inquire who had been lately removed from the body. The messenger, finding all safe and well, was preparing to return in the morning to his mistress, when he met some men carrying in a cart the body of a deceased brother to be buried. On inquiring who it was, he found that it was one of the shepherds, a worthy man, who having incautiously mounted a tree, had fallen down, and died from the bruise, at the same time that the man of God had seen the vision. He immediately went and told the circumstance to his mistress, who went forthwith to the bishop, at that time consecrating the church, and in amazement, as if she were going to tell him something new and doubtful, "I pray," said she, "my lord bishop, remember in the mass my servant Hadwald (for that Hadwald.

was his name), who died yesterday by falling from a tree." It was then plain to all that the holy man possessed in his mind an abundant spirit of prophecy, for that he saw before his eyes at the moment the man's soul carried to heaven, and knew beforehand what was afterwards going to be told him by others.

CHAPTER XXXV.

HOW HE CHANGED WATER BY TASTING IT, SO THAT IT HAD THE FLAVOUR OF WINE.

Changes water into wine.

§ 55. When he had gone regularly through the upper districts, he came to a nunnery, which we have before mentioned, not far from the mouth of the river Tyne; where he was magnificently entertained by Christ's servant, Abbess Verea,—a woman of a most noble character, both in spiritual and temporal concerns. When they rose from their afternoon repose, he said he was thirsty, and asked for drink. They inquired of him what he would have, whether they should bring him wine, or beer. "Give me water," said he; and they brought him a draught from the fountain. But he, when he had given thanks and tasted it, gave it to his attendant priest, who returned it to the servant. The man, taking the cup, asked if he might drink out of the same cup as the bishop. "Certainly," said the priest, "why not?" Now that priest also belonged to the same monastery. He therefore drank, and the water seemed to him to taste like wine. Upon which he gave the cup to the brother who was standing near, that he might be a witness of so great a miracle; and to him also the taste seemed, without a doubt, to be that of wine. They looked at one another in amazement; and when they found time to speak, they acknowledged to one another

that they had never tasted better wine. I give this on the authority of one of them, who stopped some time in our monastery at Wearmouth, and now lies buried there.

CHAPTER XXXVI.

HOW SOME OF THE BRETHREN, FOR DISOBEDIENCE TO HIM, WERE DETAINED BY A STORM AT SEA.

Foresees his own death.

§ 56. When Cuthbert had passed two years in the episcopal office, knowing in spirit that his last day was at hand, he divested himself of his episcopal duties and returned to his much-loved solitude, that he might there occupy his time in extracting the thorns of the flesh, and kindle up to greater brightness the flame of his former humility. At this time he was accustomed to go out frequently from his cell, and converse with the brethren, who came to visit him. I will here mention a miracle which he then wrought, in order that it may be more evident to all men what obedience should be rendered to his saints, even in the case of commands which they seem to have given with carelessness or indifference. He had one day left his cell to give advice to some visiters; and when he had finished, he said to them, "I must now go in again; but do you, as you are inclined to depart, first take food; and when you have cooked and eaten that goose, which is hanging on the wall, go on board your vessel in God's name, and return home." He then uttered a prayer, and having blessed them, went in. But they, as he had bidden them, took some food; but having enough provisions of their own, which they had brought with them, they did not touch the goose.

Returns to Farne.

§ 57. But when they had refreshed themselves, they tried to go on board their vessel, but a sudden storm

utterly prevented them from putting to sea. They were thus detained seven days in the island by the roughness of the waves, and yet they could not call to mind what fault they had committed. They therefore returned to have an interview with the holy father, and to lament to him their detention. He exhorted them to be patient, and on the seventh day came out to console their sorrow, and give them pious exhortations. When, however, he had entered the house in which they were stopping, and saw that the goose was not eaten, he reproved their disobedience with mild countenance and in gentle language. "Have you not left the goose still hanging in its place? What wonder is it that the storm has prevented your departure? Put it immediately into the caldron, and boil and eat it, that the sea may become tranquil, and you may return home."

§ 58. They immediately did as he had commanded; and it happened most wonderfully that the moment the kettle began to boil, the wind began to cease, and the waves to be still. Having finished their repast, and seeing that the sea was calm, they went on board, and, to their great delight, though with shame for their neglect, reached home with a fair wind. Their shame arose from their disobedience and dulness of comprehension, whereby, amid the chastening of their Maker, they were unable to perceive and to correct their error. They rejoiced, because they now saw what care God had for his faithful servant, so as to vindicate him from neglect, even by means of the elements. They rejoiced, too, that the Lord should have had so much regard to themselves, as to correct their offences even by an open miracle. Now this, which I have related, I did not pick up from any chance authority, but I had it from one of those who were present,—a most reverend monk and priest of the same monastery, Cynemund, who still lives, known to many in the neighbourhood for his years and the purity of his life.

Cynemund.

CHAPTER XXXVII.

OF THE TEMPTATIONS WHICH HE UNDERWENT IN HIS SICKNESS, AND HIS ORDERS CONCERNING HIS BURIAL.

His death. A.D. 687.

§ 59. The solemn day of the nativity of our Lord was scarcely over, when the man of God, Cuthbert, returned to his dwelling on the island. A crowd of monks were standing by as he entered into the ship; and one of them, an old and venerable monk, strong in faith but weak in body, in consequence of a dysentery, said to him, "Tell us, my Lord Bishop, when we may hope for your return." To this plain question, he replied as plainly, "When you shall bring my body back here." When he had passed about two months in the enjoyment of his rest, and had as usual subdued both his body and mind with his accustomed severity, he was suddenly seized with illness, and began to prepare for the joy of everlasting happiness, through pain and temporal affliction. I will describe his death in the words of him who related it to me, namely, his attendant priest Herefrid, a most religious man, who also at that time presided over the monastery of Lindisfarne, in the capacity of Abbot.

§ 60. He was brought to the point of death, said he, after having been weakened by three weeks of continued suffering. For he was taken ill on the fourth day of the week; and again on the fourth day of the week his pains were over, and he departed to the Lord. But when I came to him on the first morning after his illness began—(for I had also arrived at the island with the brethren three days before)—in my desire to obtain his blessing and advice as usual, I gave the customary signal of my coming, and he came to the window, and replied to my salutation with a sigh. "My Lord Bishop," said I, "what is the matter with you? Has your indisposition

come upon you this last night?"—"Yes," said he, "indisposition has come upon me." I thought that he was speaking of an old complaint, which vexed him almost every day, and not of a new malady; so, without making any more inquiries, I said to him, "Give us your blessing, for it is time to put to sea and return home."—"Do so," replied he; "go on board and return home in safety. But, when the Lord shall have taken my spirit, bury me in this house, near my oratory, towards the south, over against the eastern side of the holy cross, which I have erected there. Towards the north side of that same oratory is a sarcophagus covered with turf, which the venerable Abbot Cudda formerly gave me. You will place my body therein, wrapping it in linen, which you will find in it. I would not wear it whilst I was alive, but for the love of that highly favoured woman, who sent it to me, the Abbess Verca. I have preserved it to wrap my corpse in." On hearing these words, I replied, "I beseech you, father, as you are weak, and talk of the probability of your dying, to let some of the brethren remain here to wait on you."—"Go home now," said he; "but return at the proper time." So I was unable to prevail upon him, notwithstanding the urgency of my entreaties; and at last I asked him when we should return to him. "When God so wills it," said he, "and when he himself shall direct you." We did as he commanded us; and having assembled the brethren immediately in the church, I had prayers offered up for him without intermission; for, said I, it seems to me, from some words which he spoke, that the day is approaching on which he will depart to the Lord.

Directions for his funeral.

§ 61. I was anxious about returning to him on account of his illness, but the weather prevented us for five days; and it was ordered so by God, as the event showed. For God Almighty, wishing to cleanse his servant from every stain of earthly weakness, and to show his adversaries how weak they were against the strength of his faith,

kept him aloof from men, and put him to the proof by pains of the flesh, and still more violent encounters with the ancient enemy. At length there was a calm, and we went to the island, and found him away from his cell in the house where we were accustomed to reside. The brethren who came with me had some occasion to go back to the neighbouring shore, so that I was left alone on the island to minister to the holy father. I warmed some water and washed his feet, which had an ulcer from a long swelling; and from the quantity of blood that came from it, required to be attended to. I also warmed some wine which I had brought, and begged him to taste it: for I saw by his face that he was worn out with pain and want of food. When I had finished my service, he sat down quietly on the couch, and I sat down by his side.

§ 62. Seeing that he kept silence, I said, "I see, my Lord Bishop, that you have suffered much from your complaint since we left you, and I marvel that you were so unwilling for us, when we departed, to send you some of our number to wait upon you." He replied, "It was done by the providence and the will of God, that I might be left without any society or aid of man, and suffer somewhat of affliction. For when you were gone, my languor began to increase, so that I left my cell and came hither to meet any one who might be on his way to see me, that he might not have the trouble of going further. Now, from the moment of my coming until the present time, during a space of five days and five nights, I have sat here without moving."—"And how have you supported life, my Lord Bishop?" asked I; "have you remained so long without taking food?" Upon which, turning up the couch on which he was sitting, he showed me five onions concealed therein, saying, "This has been my food for five days—for, whenever my mouth became dry and parched with thirst, I cooled and refreshed myself by tasting these;"—now one of the onions appeared to have been a little gnawed, but certainly not more than

His fasting and temptation.

half of it was eaten;—" and," continued he, " my enemies have never persecuted me so much during my whole stay in the island, as they have done during these last five days." I was not bold enough to ask what kinds of persecutions he had suffered: I only asked him to have some one to wait upon him. He consented, and kept some of us with him; amongst whom was the priest Beda the elder, who had always been used to familiar attendance upon him. This man was consequently a most faithful witness of every thing which he gave or received, whom Cuthbert wished to keep with him to remind him if he did not make proper compensation for any presents which he might receive, that before he died he might render to every one his own. He kept also another of the brethren with him, who had long suffered from a violent diarrhœa, and could not be cured by the physicians; but, for his religious merit, and prudent conduct and grave demeanour, was thought worthy to hear the last words of the man of God, and to witness his departure to the Lord.

Bede, the elder, and Wahlstod remain with Bp. Cuthbert.

§ 63. Meanwhile I returned home, and told the brethren that the holy father wished to be buried in his own island; and I added my opinion, that it would be more proper and becoming to obtain his consent for his body to be transported from the island, and buried in the monastery with the usual honours. My words pleased them, and we went to the bishop, and asked him, saying, " We have not dared, my Lord Bishop, to despise your injunction to be buried here, and yet we have thought proper to request of you permission to transport your body over to the monastery, and so have you amongst us." To which he replied, " It was also my wish to repose here, where I have fought my humble battles for the Lord, where, too, I wish to finish my course, and whence I hope to be lifted up by a righteous Judge to obtain the crown of righteousness. But I think it better for you, also, that I should repose here, on account of the fugitives

and criminals who may flee to my corpse for refuge; and when they have thus obtained an asylum, inasmuch as I have obtained the fame, humble though I am, of being a servant of Christ, you may think it necessary to intercede for such before the secular rulers, and so you may have trouble on my account." When, however, we urged him with many entreaties, and asserted that such labour would be agreeable and easy to us, the man of God at length, after some deliberation, spoke thus:—"Since you wish to overcome my scruples, and to carry my body amongst you, it seems to me to be the best plan to bury it in the inmost parts of the church, that you may be able to visit my tomb yourselves, and to control the visits of all other persons." We thanked him on our bended knees for this permission, and for his advice; and returning home, did not cease to pay him frequent visits.

Grants permission to remove his body from the island to Lindisfarne.

CHAPTER XXXVIII.

HOW, DURING HIS ILLNESS, HE CURED ONE OF HIS ATTENDANTS OF A DIARRHŒA.

§ 64. His malady now began to grow upon him, and we thought that the time of his dissolution was at hand. He bade his attendants carry him to his cell and oratory. It was the third hour of the day. We therefore carried him thither, for he was too feeble to walk himself. When we reached the door, we asked him to let one of us go in with him to wait upon him: for no one had ever entered therein but himself. He cast his eyes round on all, and fixing them on the sick brother, above mentioned, said, "Wahlstod shall go in with me." Now Wahlstod was the man's name. He went in accordingly, and stayed till the ninth hour; when he came out, and said to me, "The bishop wishes you to go in unto him; but I have a

Miraculous cure of Wahlstod.

most wonderful thing to tell you: from the moment of my touching the bishop, when I supported him into the oratory, I have been entirely free from my old complaint." No doubt this was brought about by the effect of his heavenly piety, that, whereas in his time of health and strength he had healed many, he should now heal this man, when he was himself at the point of death, that so there might be a standing proof how strong the holy man was in spirit, though his body was at the lowest degree of weakness. In this cure he followed the example of the holy and reverend father and bishop, Aurelius Augustine, who, when weighed down by the illness of which he died, and lying on his couch, was entreated by a man to lay his hand on a sick person whom he had brought to him, that so he might be made well. To which Augustine replied, "If I had such power, I should first have practised it towards myself." The sick man answered: "I have been commanded to come to you: for some one said to me in a dream—'Go to Bishop Augustine, and let him place his hand upon you, and you shall be well.'" On hearing this, Augustine placed his hand upon him, gave him his blessing, and sent him home perfectly recovered.

St. Augustine heals the sick.

CHAPTER XXXIX.

OF HIS LAST INSTRUCTIONS TO THE BRETHREN; AND HOW, WHEN HE HAD RECEIVED THE VIATICUM, HE YIELDED UP HIS SOUL IN PRAYER.

His last charge.

§ 65. I WENT in to him about the ninth hour of the day, and found him lying in one corner of his oratory before the altar. I took my seat by his side, but he spoke very little, for the weight of his suffering prevented him from speaking much. But when I earnestly asked him what last discourse and valedictory salutation he

would bequeath to the brethren, he began to make a few strong admonitions respecting peace and humility, and told me to beware of those persons who strove against these virtues, and would not practise them. "Have peace," said he, "and divine charity ever amongst you: and when you are called upon to deliberate on your condition, see that you be unanimous in council. Let concord be mutual between you and other servants of Christ; and do not despise others who belong to the faith and come to you for hospitality, but admit them familiarly and kindly; and when you have entertained them, speed them on their journey: by no means esteeming yourselves better than the rest of those who partake of the same faith and mode of life. But have no communion with those who err from the unity of the Catholic faith, either by keeping Easter at an improper time, or by their perverse life. And know and remember that, if of two evils you are compelled to choose one, I would rather that you should take up my bones, and leave these places, to reside wherever God may send you, than consent in any way to the wickedness of schismatics, and so place a yoke upon your necks. Study diligently, and carefully observe the Catholic rules of the fathers, and practise with zeal those institutes of the monastic life which it has pleased God to deliver to you through my ministry. For I know that, although during my life some have despised me, yet after my death you will see what sort of man I was, and that my doctrine was by no means worthy of contempt."

He enjoins charity and unanimity.

Cautions against schismatics.

§ 66. These words, and such as these, the man of God delivered to us at intervals, for, as we before said, the violence of his complaint had taken from him the power of speaking much at once. He then spent the rest of the day until the evening in the expectation of future happiness; to which he added this also, that he spent the night in watchfulness and prayer. When his hour of evening service was come, he received from me the blessed sacrament, and thus strengthened himself for his

departure, which he now knew to be at hand, by partaking of the body and blood of Christ; and when he had lifted up his eyes to heaven, and stretched out his hands above him, his soul, intent upon heavenly praises, sped his way to the joys of the heavenly kingdom.

CHAPTER XL.

HOW, ACCORDING TO THE PREVIOUS WARNING OF THE PSALM WHICH THEY SUNG AT HIS DEATH, THE BRETHREN OF LINDISFARNE WERE ASSAILED FROM WITHOUT, BUT BY THE HELP OF GOD WERE PROTECTED.

§ 67. I IMMEDIATELY went out, and told the brethren, who had passed the whole night in watchfulness and prayer, and chanced at that moment in the order of evening service to be singing the 59th Psalm, which begins, "O Lord, thou hast rejected us and destroyed us; thou hast been angry and hast pitied us." One of them instantly lighted two candles, and holding one in each hand, ascended a lofty spot to show to the brethren who were in the monastery of Lindisfarne, that the holy man was dead; for they had agreed beforehand that such a signal should be made. The brother, who had waited an hour on an opposite height in the island of Lindisfarne, ran with speed to the monastery, where the brethren were assembled to perform the usual ceremonies of the evening service, and happened to be singing the above-named Psalm, when the messenger entered. This was a Divine dispensation, as the event showed. For, when the man of God was buried, the church was assailed by such a blast of temptation, that several of the brethren left the place rather than be involved in such dangers.

59th Psalm in our copies.

§ 68. At the end of a year, Eadbert was ordained Bishop. He was a man of great virtues, learned in the

Ordination of Eadbert.

Holy Scripture, and in particular given to works of charity. If I may use the words of Scripture, the Lord built up Jerusalem, *i. e.* the vision of peace, and gathered together the dispersion of Israel. He healed those who were contrite in heart, and bound up their bruises, so that it was then given openly to understand the meaning of the hymn which was then for the first time sung, when the death of the sainted man was known; namely, that after his death his countrymen should be exposed to be repulsed and destroyed, but after a demonstration of his threatening anger should again be protected by the Divine mercy. He who considers the sequel also of the above-named Psalm, will perceive that the event corresponded to its meaning. The body of the venerable father was placed on board a ship, and carried to the island of Lindisfarne. It was there met by a large crowd of persons singing Psalms, and placed in the church of the holy Apostle Peter, in a stone coffin on the right hand side of the altar.

His body conveyed to Lindisfarne.

CHAPTER XLI.

HOW A BOY, WHO WAS POSSESSED BY A DEVIL, WAS CURED BY SOME WATER, MIXED WITH DIRT, FROM THE PLACE WHERE THE WATER IN WHICH HIS CORPSE HAD BEEN WASHED HAD BEEN THROWN.

§ 69. But even when the servant of Christ was dead and buried, the miracles which he worked whilst alive did not cease. For a certain boy, in the territory of Lindisfarne, was vexed so terribly by an evil spirit, that he altogether lost his reason, and shouted and cried aloud, and tried to tear in pieces with his teeth his own limbs, or whatever came in his way. A priest from the monastery was sent to the sufferer; but, though he had been accustomed to exorcise and expel evil spirits, yet in this

Miracles after death.

Cure of a demoniac.

case he could not prevail; he therefore advised the lad's father to put him into a cart and drive him to the monastery, and to pray to God in his behalf before the relics of the holy saints which are there. The father did as he was advised; but the holy saints, to show how high a place Cuthbert occupied amongst them, refused to bestow on him the benefit desired. The mad boy, therefore, by howling, groaning, and gnashing his teeth, filled the eyes and ears of all who were there with horror, and no one could think of any remedy: when, behold, one of the priests, being taught in spirit that by the aid of the holy father Cuthbert he might be cured, went privately to the place where he knew the water had been thrown, in which his dead body had been washed; and taking from thence a small portion of the dirt, he mixed it with some water, and carrying it to the sufferer, poured it into his open mouth, from which he was uttering the most horrible and lamentable cries. He instantly held his tongue, closed his mouth, and shutting his eyes also, which before were bloodshot and staring hideously, he fell back into a profound sleep. In this state he passed the night; and in the morning rising up from his slumber, free from his madness, he found himself also, by the merits and intercession of the blessed Cuthbert, free from the evil spirit by which he had been afflicted. It was a marvellous sight, and delectable to all good men, to see the son sound in mind accompany his father to the holy places, and give thanks for the aid of the saints; although the day before, from the extremity of his madness, he did not know who or where he was. When, in the midst of the whole body of the brethren looking on and congratulating him, he had on his knees offered up before the relics of the martyrs praise to the Lord God and our Saviour Jesus Christ, he returned to his home, freed from the harassing of the foe, and confirmed in the faith which he before professed. They show to this day the pit into which that memorable water

was thrown, of a square shape, surrounded with wood, and filled with little stones. It is near the church in which his body reposes, on the south side. From that time God permitted many other cures to be wrought by means of those same stones, and the dirt from the same place.

CHAPTER XLII.

HOW HIS BODY AFTER NINE YEARS WAS FOUND UNDECAYED.

His remains discovered undecayed. A.D. 698.

§ 70. Now Divine Providence, wishing to show to what glory this holy man was exalted after death, who even before death had been distinguished by so many signs and miracles, inspired the minds of the brethren with a wish to remove his bones, which they expected to find dry and free from his decayed flesh, and to put them in a small coffer, on the same spot, above the ground, as objects of veneration to the people. This wish they communicated to the holy Bishop Eadbert about the middle of Quadragesima ; and he ordered them to execute this on the 20th of April, which was the anniversary of the day of his burial. They accordingly did so ; and opening the tomb, found his body entire, as if he were still alive, and his joints were still flexible, as if he were not dead, but sleeping. His clothes, also, were still undecayed, and seemed to retain their original freshness and colour. When the brethren saw this, they were so astonished that they could scarcely speak, or look on the miracle which lay before them, and they hardly knew what they were doing.

§ 71. As a proof of the uncorrupted state of the clothes, they took a portion of them from one of the extremities,—for they did not dare to take any from the body itself,—and hastened to tell what they had found to the bishop, who was then walking alone at a spot remote

from the monastery, and closed in by the flowing waves of the sea. Here it was his custom to pass the Quadragesima; and here he occupied himself forty days before the birthday of our Lord in the utmost devotion, accompanied with abstinence, prayer, and tears. Here, also, his venerable predecessor Cuthbert, before he went to Farne, as we have related, spent a portion of his spiritual warfare in the service of the Lord. The brethren brought with them, also, the piece of cloth in which the body of the saint had been wrapped. The bishop thanked them for the gift, and heard their report with eagerness, and with great earnestness kissed the cloth as if it were still on the saint's body. "Fold up the body," said he, "in new cloth instead of this, and place it in the chest which you have prepared. But I know of a certainty that the place which has been consecrated by the virtue of this heavenly miracle will not long remain empty; and happy is he to whom the Lord, who is the giver of true happiness, shall grant to rest therein." To these words he added what I have elsewhere expressed in verse, and said—

§ 72. What man the wondrous gifts of God shall tell?
What ear the joys of Paradise shall hear?
Triumphant o'er the gates of Death and Hell,
The just shall live amid the starry sphere, &c.

When the bishop had said much more to this effect, with many tears and much contrition, the brethren did as he ordered them; and having folded up the body in some new cloth, and placed it in a chest, laid it on the pavement of the sanctuary.

CHAPTER XLIII.

HOW THE BODY OF BISHOP EADBERT WAS LAID IN THE GRAVE OF THE MAN OF GOD, AND THE COFFIN OF THAT SAINT PLACED UPON IT.

Burial and miracles of Eadbert.

§ 73. Meanwhile, God's chosen servant, Bishop Eadbert, was seized by an illness, which daily grew more and more violent, so that not long after, that is, on the sixth of May, he also departed to the Lord. It was an especial mercy granted to his earnest prayers, that he left this life by a gradual, and not a sudden death. His body was placed in the grave of the blessed father Cuthbert, and upon it they placed the coffin in which the body of that saint lay. And to this day miracles are there wrought, if the faith of those who seek them admit of it. Even the clothes which had covered his blessed body, whether dead or alive, still possess a healing power.

CHAPTER XLIV.

HOW A SICK MAN WAS CURED AT HIS TOMB BY PRAYER.

A sick man cured at the tomb.

§ 74. Lastly, there came from foreign parts a certain priest of the reverend and holy Wilbrord Clement, bishop of the Fresons, who, whilst he was stopping at the monastery, fell into a severe illness, which lasted so long, that his life was despaired of. Overcome with pain, he seemed unable either to live or die, until, thinking on a happy plan, he said to his attendant, "Lead me, I beg of you, to-day after mass, (for it was Sunday,) to the body of the holy man of God, to pray: I hope his

intercession may save me from these torments, so that I may either return whole to this life, or die, and go to that which is everlasting." His attendant did as he had asked him, and with much trouble led him, leaning on a staff, into the church. He there bent his knees at the tomb of the holy father, and, with his head stooping towards the ground, prayed for his recovery; when, suddenly, he felt in all his limbs such an accession of strength from the incorruptible body of the saint, that he rose up from prayer without trouble, and returned to the guests' chamber without the assistance of the conductor who had led him, or the staff on which he had leaned. A few days afterwards he proceeded in perfect health upon his intended journey.

CHAPTER XLV.

HOW A PARALYTIC WAS HEALED BY MEANS OF HIS SHOES.

A paralytic healed.

§ 75. There was a young man in a monastery not far off, who had lost the use of all his limbs by a weakness which the Greeks call paralysis. His abbot, knowing that there were skilful physicians in the monastery of Lindisfarne, sent him thither with a request that, if possible, he might be healed. The brethren, at the instance of their own abbot and bishop also, attended to him with the utmost care, and used all their skill in medicine, but without effect, for the malady increased daily, insomuch that, save his mouth, he could hardly move a single limb. Being thus given over by all worldly physicians, he had recourse to Him who is in heaven, who, when He is sought out in truth, is kind towards all our iniquities and heals all our sicknesses. The poor man begged of his attendant to bring him something which had come from the incorruptible body of the holy man; for he

believed that by means thereof he might, with the blessing of God, return to health. The attendant, having first consulted the abbot, brought the shoes which the man of God had worn in the tomb, and having stripped the poor man's feet naked, put them upon him; for it was in his feet that the palsy had first attacked him. This he did at the beginning of the night, when bed-time was drawing near. A deep sleep immediately came over him; and as the stillness of night advanced, the man felt a palpitation in his feet alternately, so that the attendants, who were awake and looking on, perceived that the virtue of the holy man's relics was beginning to exert its power, and that the desired restoration of health would ascend upwards from the feet. As soon as the monastery bell struck the hour of midnight prayer, the invalid himself was awakened by the sound and sat up. He found his nerves and the joints of his limbs suddenly endowed with inward strength: his pains were gone; and perceiving that he was cured, he arose, and in a standing posture spent the whole time of the midnight or matin song in thanksgiving to God. In the morning he went to the cathedral, and in the sight of all the congratulating brethren, he went round all the sacred places, offering up prayers, and the sacrifice of praise to his Saviour. Thus it came to pass that, by a most wonderful vicissitude of things, he, who had been carried thither weak and borne upon a cart, returned home sound by his own strength, and with all his limbs strengthened and confirmed. Wherefore it is profitable to bear in mind that this change was the work of the right hand of the Most High, whose mighty miracles never cease from the beginning of the world to show themselves forth to mankind.

CHAPTER XLVI.

HOW THE HERMIT FELGELD WAS CURED OF A SWELLING IN THE FACE BY DWELLING UNDER THE SHADOW OF THE ROOF OF THE MAN OF GOD.

Felgeld cured of a swelled face.

§ 76. Nor do I think I ought to omit the heavenly miracle which the Divine mercy showed by means of the ruins of the holy oratory, in which the venerable father went through his solitary warfare in the service of the Lord. Whether it was effected by the merits of the same blessed father Cuthbert, or his successor Æthilwald, a man equally devoted to the Lord, the Searcher of the heart knows best. There is no reason why it may not be attributed to either of the two, in conjunction with the faith of the most holy father Felgeld; through whom and in whom the miraculous cure, which I mention, was effected. He was the third person who became tenant of the same place and its spiritual warfare, and, at present more than seventy years old, is awaiting the end of this life, in expectation of the heavenly one.

§ 77. When, therefore, God's servant Cuthbert had been translated to the heavenly kingdom, and Æthilwald had commenced his occupation of the same island and monastery, after many years spent in conversation with the monks, he gradually aspired to the rank of anachoritish perfection. The walls of the aforesaid oratory, being composed of planks somewhat carelessly put together, had become loose and tottering by age, and, as the planks separated from one another, an opening was afforded to the weather. The venerable man, whose aim was rather the splendour of the heavenly than of an earthly mansion, having taken hay, or clay, or whatever he could get, had filled up the crevices, that he might not be disturbed from the earnestness of his prayers by the daily violence of the winds and storms. When Æthilwald entered and saw

these contrivances, he begged the brethren who came thither to give him a calf's skin, and fastened it with nails in the corner, where himself and his predecessor used to kneel or stand when they prayed, as a protection against the storm.

§ 78. Twelve years after, he also ascended to the joys of the heavenly kingdom, and Felgeld became the third inhabitant of the place. It then seemed good to the right reverend Eadfrid, bishop of the church of Lindisfarne, to restore from its foundation the time-worn oratory. This being done, many devout persons begged of Christ's holy servant Felgeld to give them a small portion of the relics of God's servant Cuthbert, or of Æthilwald his successor. He accordingly determined to cut up the above-named calf's skin into pieces, and give a portion to each. But he first experienced its influence in his own person: for his face was much deformed by a swelling and a red patch. The symptoms of this deformity had become manifest long before to the monks, whilst he was dwelling among them. But now that he was living alone, and bestowed less care on his person, whilst he practised still greater rigidities, and like a prisoner rarely enjoyed the sun or air, the malady increased, and his face became one large red swelling. Fearing, therefore, lest he should be obliged to abandon the solitary life and return to the monastery; presuming in his faith, he trusted to heal himself by the aid of those holy men whose house he dwelt in, and whose holy life he sought to imitate. For he steeped a piece of the skin above-mentioned in water, and washed his face therewith; whereupon the swelling was immediately healed, and the cicatrice disappeared. This I was told, in the first instance, by a religious priest of the monastery of Jarrow, who said that he well knew Felgeld's face to have been in the deformed and diseased state which I have described, aud that he saw it and felt it with his hand through the window after it was cured. Felgeld afterwards told me the same thing, confirming

the report of the priest, and asserting that his face was ever afterwards free from the blemish during the many years that he passed in that place. This he ascribed to the agency of the Almighty Grace, which both in this world heals many, and in the world to come will heal all the maladies of our minds and bodies, and satisfying our desires after good things, crown us for ever with its mercy and compassion. AMEN.

THE

LIVES OF THE HOLY ABBOTS

OF

WEREMOUTH AND JARROW,

BENEDICT, CEOLFRID, EOSTERWINE, SIGFRID, AND HWÆTBERHT.

§ 1. The pious servant of Christ, Biscop, called Benedict, with the assistance of the Divine Grace, built a monastery in honour of the most holy of the Apostles, St. Peter, near the mouth of the river Were, on the north side. The venerable and devout king of that nation, Ægfrid, contributed the land; and Biscop, for the space of sixteen years, amid innumerable perils in journeyings and in illness, ruled this monastery with the same piety which stirred him up to build it. If I may use the words of the blessed Pope Gregory, in which he glorifies the life of the abbot of the same name, he was a man of a venerable life, Blessed (Benedictus) both in grace and in name; having the mind of an adult even from his childhood, surpassing his age by his manners, and with a soul addicted to no false pleasures. He was descended from a noble lineage of the Angles, and by corresponding dignity of mind worthy to be exalted into the company of the Angels. Lastly, he was the minister of King Oswin, and by his gift enjoyed an estate suitable to his rank; but at the age of twenty-five years he despised a transitory wealth, that he might obtain that which is eternal. He made light of a temporal warfare with a donative that will decay, that he might serve under the

Benedict Biscop. A.D. 674.

true King, and earn an everlasting kingdom in the heavenly city. He left his home, his kinsmen and country, for the sake of Christ and his Gospel, that he might receive a hundredfold and enjoy everlasting life: he disdained to submit to carnal nuptials, that he might be able to follow the Lamb bright with the glory of chastity in the heavenly kingdoms: he refused to be the father of mortal children in the flesh, being fore-ordained of Christ to educate for him in spiritual doctrine immortal children in heaven.

First journey to Rome. A.D. 653.

§ 2. Having therefore left his country, he came to Rome, and took care to visit and worship in the body the resting-places of the remains of the holy Apostles, towards whom he had always been inflamed with holy love. When he returned home, he did not cease to love and venerate, and to preach to all he could the precepts of ecclesiastical life which he had seen. At this time Alchfrid, son of the above-named King Oswin, being about to visit Rome to worship at the gates of the holy Apostles, took him as the companion of his journey. When the king, his father, diverted him from this intention, and made him reside in his own country and kingdom; yet, like a youth of good promise, accomplishing the journey which he had undertaken, Biscop returned with the greatest expedition to Rome, in the time of Pope Vitalian, of blessed memory; and there having extracted no little sweetness of wholesome learning, as he had done previously, after some months he went to the island of Lerins, where he joined himself to the company of monks, received the tonsure, and, having taken the vow, observed the regular discipline with due solicitude, and when he had for two years been instructed in the suitable learning of the monastic life, he determined, in love for that first of the Apostles, St. Peter, to return to the city which was hallowed by his remains.

Second journey to Rome. A.D. 665.

Third journey to Rome. A.D. 667.

§ 3. Not long after, a merchant vessel arrived, which enabled him to gratify his wish. At that time, Ecg-

bercht, king of Kent, had sent out of Britain a man who had been elected to the office of bishop, Wighard by name, who had been adequately taught by the Roman disciples of the blessed Pope Gregory in Kent on every topic of church discipline; but the king wished him to be ordained bishop at Rome, in order that, having him for bishop of his own nation and language, he might himself, as well as his people, be the more thoroughly master of the words and mysteries of the Holy Faith, as he would then have these administered, not through an interpreter, but from the hands and by the tongue of a kinsman and fellow countryman. But Wighard, on coming to Rome, died of a disease, with all his attendants, before he had received the dignity of bishop. Now the Apostolic Father, that the embassy of the faithful might not fail through the death of their ambassadors, called a council, and appointed one of his church to send as archbishop into Britain. This was Theodore, a man deep in all secular and ecclesiastical learning, whether Greek or Latin; and to him was given, as a colleague and counsellor, a man equally strenuous and prudent, the Abbot Adrian. Perceiving also that the reverend Benedict would become a man of wisdom, industry, piety, and nobility of mind, he committed to him the newly ordained bishop, with his followers, enjoining him to abandon the travel which he had undertaken for Christ's sake; and with a higher good in view to return home to his country, and bring into it that teacher of wisdom whom it had so earnestly wished for, and to be to him an interpreter and guide, both on the journey thither, and afterwards, upon his arrival, when he should begin to preach. Benedict did as he was commanded; they came to Kent, and were joyfully received there; Theodore ascended his episcopal throne, and Benedict took upon himself to rule the monastery of the blessed Apostle Peter, of which, afterwards, Adrian became abbot.

Wighard sent to Rome.

Archbishop Theodore and Abbot Adrian sent to Britain. A.D. 669.

Fourth journey to Rome. A.D. 671.

§ 4. He ruled the monastery for two years; and then successfully, as before, accomplished a third* voyage from Britain to Rome, and brought back a large number of books on sacred literature, which he had either bought at a price or received as gifts from his friends. On his return he arrived at Vienne, where he took possession of such as he had intrusted his friends to purchase for him. When he had come home, he determined to go to the court of Conwalh, king of the West Saxons, whose friendship and services he had already more than once experienced. But Conwalh died suddenly about this time, and he therefore directed his course to his native province. He came to the court of Ægfrid, king of Northumberland, and gave an account of all that he had done since in youth he had left his country. He made no secret of his zeal for religion, and showed what ecclesiastical or monastic instructions he had received at Rome and elsewhere. He displayed the holy volumes and relics of Christ's blessed Apostles and Martyrs, which he had brought, and found such favour in the eyes of the king, that he forthwith gave him seventy hides of land out of his own estates, and ordered a monastery to be built thereon for the first pastor of his church. This was done, as I said before, at the mouth of the river Were, on the left bank, in the 674th year of our Lord's incarnation, in the second Indiction, and in the 4th year of King Ægfrid's reign.

Death of Conwalh. A.D. 672.

A.D. 674. A. IV. Ægfrid.

§ 5. After the interval of a year, Benedict crossed the sea into Gaul, and no sooner asked than he obtained and carried back with him some masons to build him a church in the Roman style, which he had always admired. So much zeal did he show from his love to Saint Peter, in whose honour he was building it, that within a year from the time of laying the foundation, you might have seen the roof on and the solemnity of the mass celebrated therein. When the work was drawing to completion,

* The third voyage from Britain, but fourth journey to Rome.

he sent messengers to Gaul to fetch makers of glass, (more properly artificers,) who were at this time unknown in Britain, that they might glaze the windows of his church, with the cloisters and dining rooms. This was done, and they came, and not only finished the work required, but taught the English nation their handicraft, which was well adapted for enclosing the lanterns of the church, and for the vessels required for various uses. All other things necessary for the service of the church and the altar, the sacred vessels and the vestments, because they could not be procured in England, he took especial care to buy and bring home from foreign parts.

Fifth journey to Rome. A.D. 678.

§ 6. Some decorations and muniments there were which could not be procured even in Gaul, and these the pious founder determined to fetch from Rome; for which purpose, after he had formed the rule for his monastery, he made his fourth voyage to Rome, and returned loaded with more abundant spiritual merchandize than before. In the first place, he brought back a large quantity of books of all kinds; secondly, a great number of relics of Christ's Apostles and Martyrs, all likely to bring a blessing on many an English church; thirdly, he introduced the Roman mode of chanting, singing, and ministering in the church, by obtaining permission from Pope Agatho to take back with him John, the archchanter of the church of St. Peter and abbot of the monastery of St. Martin, to teach the English. This John, when he arrived in England, not only communicated instruction by teaching personally, but left behind him numerous writings, which are still preserved in the library of the same monastery. In the fourth place, Benedict brought with him a thing by no means to be despised, namely, a letter of privilege from Pope Agatho, which he had procured, not only with the consent, but by the request and exhortation, of King Ægfrid, and by which the monastery was rendered safe and secure for ever from foreign invasion. Fifthly, he brought with him

pictures of sacred representations, to adorn the church of St. Peter, which he had built; namely, a likeness of the Virgin Mary and of the twelve Apostles, with which he intended to adorn the central nave, on boarding placed from one wall to the other; also some figures from Ecclesiastical History for the south wall, and others from the Revelation of St. John for the north wall; so that every one who entered the church, even if they could not read, wherever they turned their eyes, might have before them the amiable countenance of Christ and his saints, though it were but in a picture, and with watchful minds might revolve on the benefits of our Lord's incarnation, and having before their eyes the perils of the last judgment, might examine their hearts the more strictly on that account.

Ægfrid's further donation. A.D. 682.

§ 7. Thus King Ægfrid, delighted by the virtues and zealous piety of the venerable Benedict, augmented the territory which he had given, on which to build this monastery, by a further grant of land of forty hides, on which, at the end of a year, Benedict, by the same King Ægfrid's concurrence, and, indeed, command, built the monastery of the Apostle St. Paul, with this condition, that the same concord and unity should exist for ever between the two; so that, for instance, as the body cannot be separated from the head, nor the head forget the body by which it lives, in the same manner no man should ever try to divide these two monasteries, which had been united under the names of the first of the Apostles. Ceolfrid, whom Benedict made abbot, had been his most zealous assistant from the first foundation of the former monastery, and had gone with him at the proper time to Rome, for the sake of acquiring instruction, and offering up his prayers. At which time also he chose priest Eosterwine to be the abbot of St. Peter's monastery, that with the help of this fellow soldier he might sustain a burden otherwise too heavy for him. And let no one think it unbecoming that one monastery

Ceolfrid, first abbot of Jarrow. A.D. 682.

Eosterwine, abbot-adjunct of Weremouth.

should have two abbots at once. His frequent travelling for the benefit of the monastery, and absence in foreign parts, was the cause; and history informs us, that, on a pressing occasion, the blessed St. Peter also ordained two pontiffs under him to rule the church at Rome; and Abbot Benedict the Great, himself, as Pope Saint Gregory writes of him, appointed twelve abbots over his followers, as he judged expedient, without any harm done to Christian charity—nay, rather to the increase thereof.

Life of Abbot Eosterwine.

§ 8. This man therefore undertook the government of the monastery in the ninth year after its foundation, and continued it till his death four years after. He was a man of noble birth; but he did not make that, like some men, a cause of boasting and despising others, but a motive for exercising nobility of mind also, as becomes a servant of the Lord. He was the cousin of his own Abbot Benedict; and yet such was the singleness of mind in both, such their contempt for human grandeur, that the one, on entering the monastery, did not expect any notice of honour or relationship to be taken of him more than of others, and Benedict himself never thought of offering any; but the young man, faring like the rest, took pleasure in undergoing the usual course of monastic discipline in every respect. And, indeed, though he has been an attendant on King Ægfrid, and had abandoned his temporal vocation and arms, devoting himself to spiritual warfare, he remained so humble and like the other brethren, that he took pleasure in thrashing and winnowing, milking the ewes and cows, and employed himself in the bake-house, the garden, the kitchen, and in all the other labours of the monastery with readiness and submission. When he attained to the name and dignity of abbot, he retained the same spirit; saying to all, according to the advice of a certain wise man, "They have made thee a ruler; be not exalted, but be amongst them like one of them, gentle, affable, and kind to all." Whenever occasion required, he punished offenders by

regular discipline; but was rather careful, out of his natural habits of love, to warn them not to offend and bring a cloud of disquietude over his cheerful countenance. Oftentimes, when he went forth on the business of the monastery, if he found the brethren working, he would join them and work with them, by taking the plough handle, or handling the smith's hammer, or using the winnowing machine, or any thing of like nature. For he was a young man of great strength, and pleasant tone of voice, of a kind and bountiful disposition, and fair to look on. He ate of the same food as the other brethren, and in the same apartment: he slept in the same common room as he did before he was abbot; so that even after he was taken ill, and foresaw clear signs of his approaching death, he still remained two days in the common dormitory of the brethren. He passed the five days immediately before his death in a private apartment, from which he came out one day, and sitting in the open air, sent for all the brethren, and, as his kind feelings prompted him, gave to each of them the kiss of peace, whilst they all shed tears of sorrow for the loss of this their father and their guide. He died on the ninth of March, in the night, as the brethren were leaving off the matin hymn. He was twenty-four years old when he entered the monastery; he lived there twelve years, during seven of which he was in priest's orders, the others he passed in the dignity of abbot; and so, having thrown off his fleshly and perishable body, he entered the heavenly kingdom.

Eosterwine dies, March 9th, 685.

§ 9. Now that we have had this foretaste of the life of the venerable Eosterwine, let us resume the thread of the narrative. When Benedict had made this man abbot of St. Peter's, and Ceolfrid abbot of St. Paul's, he not long after made his fifth voyage from Britain to Rome, and returned (as usual) with an immense number of proper ecclesiastical relics. There were many sacred books and pictures of the saints, as numerous as before.

He also brought with him pictures out of our Lord's history, which he hung round the chapel of Our Lady in the larger monastery; and others to adorn St. Paul's church and monastery, ably describing the connection of the Old and New Testament; as, for instance, Isaac bearing the wood for his own sacrifice, and Christ carrying the cross on which he was about to suffer, were placed side by side. Again, the serpent raised up by Moses in the desert was illustrated by the Son of Man exalted on the Cross. Among other things, he brought two cloaks, all of silk, and of incomparable workmanship, for which he received an estate of three hides on the south bank of the river Were, near its mouth, from King Aldfrid, for he found on his return that Ægfrid had been murdered during his absence. Benedict visits Rome for the sixth time. A.D. 685.

§ 10. But, amid this prosperity, he found afflictions also awaiting his return. The venerable Eosterwine, whom he had made abbot when he departed, and many of the brethren committed to his care, had died of a general pestilence. But for this loss he found some consolation in the good and reverend deacon, Sigfrid, whom the brethren and his co-abbot Ceolfrid had chosen to be his successor. He was a man well skilled in the knowledge of Holy Scripture, of most excellent manners, of wonderful continence, and one in whom the virtues of the mind were in no small degree depressed by bodily infirmity, and the innocency of whose heart was tempered with a baneful and incurable affection of the lungs. Abbot Sigfrid. A.D. 685.

§ 11. Not long after, Benedict himself was seized by a disease. For, that the virtue of patience might be a trial of their religious zeal, the Divine Love laid both of them on the bed of temporal sickness, that when they had conquered their sorrows by death, He might cherish them for ever in heavenly peace and quietude. For Sigfrid also, as I have mentioned, died wasted by a long illness: and Benedict died of a palsy, which grew upon

him for three whole years; so that when he was dead in all his lower extremities, his upper and vital members, spared to show his patience and virtue, were employed in the midst of his sufferings in giving thanks to the Author of his being, in praises to God, and exhortations to the brethren. He urged the brethren, when they came to see him, to observe the rule which he had given them. "For," said he, "you cannot suppose that it was my own untaught heart which dictated this rule to you. I learnt it from seventeen monasteries, which I saw during my travels, and most approved of, and I copied these institutions thence for your benefit." The large and noble library, which he had brought from Rome, and which was necessary for the edification of his church, he commanded to be kept entire, and neither by neglect to be injured or dispersed. But on one point he was most solicitous, in choosing an abbot, lest high birth, and not rather probity of life and doctrine, should be attended to. "And I tell you of a truth," said he, "in the choice of two evils, it would be much more tolerable for me, if God so pleased, that this place, wherein I have built the monastery, should for ever become a desert, than that my carnal brother, who, as we know, walks not in the way of truth, should become abbot, and succeed me in its government. Wherefore, my brethren, beware, and never choose an abbot on account of his birth, nor from any foreign place; but seek out, according to the rule of Abbot Benedict the Great, and the decrees of our order, with common consent, from amongst your own company, whomever in virtue of life and wisdom of doctrine may be found fittest for this office; and whomsoever you shall, by this unanimous inquiry of Christian charity, prefer and choose, let him be made abbot with the customary blessings, in presence of the bishop. For those who after the flesh beget children of the flesh, must necessarily seek fleshly and earthly heirs to their fleshly and earthly inheritance; but those who by the

spiritual seed of the Word procreate spiritual sons to God, must of like necessity be spiritual in every thing which they do. Among their spiritual children, they think him the greatest who is possessed of the most abundant grace of the Spirit, in the same way as earthly parents consider their eldest as the principal one of their children, and prefer him to the others in dividing out their inheritance."

§ 12. Nor must I omit to mention that the venerable Abbot Benedict, to lessen the wearisomeness of the night, which from his illness he often passed without sleeping, would frequently call a reader, and cause him to read aloud, as an example for himself, the history of the patience of Job, or some other extract from Scripture, by which his pains might be alleviated, and his depressed soul be raised to heavenly things. And because he could not get up to pray, nor without difficulty lift up his voice to the usual extent of daily psalmody, the prudent man, in his zeal for religion, at every hour of daily or nightly prayer would call to him some of the brethren, and making them sing psalms in two companies, would himself sing with them, and thus make up by their voices for the deficiency of his own.

§ 13. Now both the abbots saw that they were near death, and unfit longer to rule the monastery, from increasing weakness, which, though tending no doubt to the perfection of Christian purity, was so great, that, when they expressed a desire to see one another before they died, and Sigfrid was brought in a litter into the room where Benedict was lying on his bed, though they were placed by the attendants with their heads on the same pillow, they had not the power of their own strength to kiss one another, but were assisted even in this act of fraternal love. After taking counsel with Sigfrid and the other brethren, Benedict sent for Ceolfrid, abbot of St. Paul's, dear to him not by relationship of the flesh, but by the ties of Christian virtue, and with the consent

and approbation of all, made him abbot of both monasteries; thinking it expedient in every respect to preserve peace, unity and concord between the two, if they should have one father and ruler for ever, after the example of the kingdom of Israel, which always remained invincible and inviolate by foreign nations as long as it was ruled by one and the same governor of its own race; but when for its former sins it was torn into opposing factions, it fell by degrees, and, thus shorn of its ancient integrity, perished. He reminded them also of that evangelical maxim, ever worthy to be remembered,—"A kingdom divided against itself shall be laid waste."

Death of Abbot Sigfrid. A.D. 689.

§ 14. Two months after this, God's chosen servant, the venerable Abbot Sigfrid, having passed through the fire and water of temporal tribulation, was carried to the resting-place of everlasting repose: he entered the mansion of the heavenly kingdom, rendering up whole offerings of praise to the Lord which his righteous lips had vowed; and after another space of four months, Benedict, who so nobly vanquished sin and wrought the deeds of virtue, yielded to the weakness of the flesh, and came to his end. Night came on chilled by the winter's blasts, but a day of eternal felicity succeeded of serenity and splendour. The brethren met together at the church, and passed the night without sleep in praying and singing, consoling their sorrow for their father's departure by one continued outpouring of praise. Others clung to the chamber in which the sick man, strong in mind, awaited his departure from death and his entry into eternal life. A portion of Scripture from the Gospels, appointed to be read every evening, was recited by a priest during the whole night, to relieve their sorrow. The sacrament of our Lord's flesh and blood was given him as a viaticum at the moment of his departure; and thus his holy spirit, chastened and tried by the lengthened gallings of the lash, operating for his own good, abandoned the earthy tenement of the flesh, and

escaped in freedom to the glory of everlasting happiness. That his departure was most triumphant, and neither impeded nor delayed by unclean spirits, the psalm which was chanted for him is a proof. For the brethren coming together to the church at the beginning of the night, sang through the Psalter in order, until they came to the 82nd, which begins, "God, who shall be like unto thee?" The subject of the text is this; that the enemies of the Christian name, whether carnal or spiritual, are always endeavouring to destroy and disperse the church of Christ, and every individual soul among the faithful; but that, on the other hand, they themselves shall be confounded and routed, and shall perish for ever, unnerved before the power of the Lord, to whom there is no one equal, for He alone is Most Highest over the whole earth. Wherefore it was a manifest token of Divine interposition, that such a song should be sung at the moment of his death, against whom, with God's aid, no enemy could prevail. In the sixteenth year after he built the monastery, the holy confessor found rest in the Lord, on the 14th day of January, in the church of St. Peter; and thus, as he had loved that holy Apostle in his life, and obtained from him admission into the heavenly kingdom, so also after death he rested hard by his relics, his altar, even in the body. He ruled the monastery, as I have stated, sixteen years: the first eight alone, without any assistant abbot; the last eight in conjunction with Eosterwine, Sigfrid, and Ceolfrid, who enjoyed with him the title of Abbot, and assisted him in his duties. The first of these was his colleague four years; the second, three; the third, one.

Death of Abbot Benedict. A.D. 690.

§ 15. The third of these, Ceolfrid, was a man of great perseverance, of acute intellect, bold in action, experienced in judgment, and zealous in religion. He first of all, as we have mentioned, with the advice and assistance of Benedict, founded, completed, and ruled the monastery of St. Paul's seven years; and, afterwards,

Ceolfrid.

ably governed during twenty-eight years both these monasteries; or, to speak more correctly, the single monastery of St. Peter and St. Paul, in its two separate localities; and, whatever works of merit his predecessor had begun, he, with no less zeal, took pains to finish. For, among other arrangements, which he found it necessary to make, during his long government of the monastery, he built several oratories; increased the number of vessels of the church and altar, and the vestments of every kind; and the library of both monasteries, which Abbot Benedict had so actively begun, under his equally zealous care became doubled in extent. For he added three Pandects of a new translation to that of the old translation which he had brought from Rome; one of them, returning to Rome in his old age, he took with him as a gift; the other two he left to the two monasteries. Moreover, for a beautiful volume of the Geographers which Benedict had bought at Rome, he received from King Aldfrid, who was well skilled in Holy Scripture, in exchange, a grant of land of eight hides near the river Fresca to the monastery of St. Paul's. Benedict had arranged this purchase with the same King Aldfrid, before his death, but died before he could complete it. Instead of this land, Ceolfrid, in the reign of Osred, paid an additional price, and received a territory of twenty hides, in the village called by the natives of Sambuce, and situated much nearer to the monastery. In the time of Pope Sergius, of blessed memory, some monks were sent to Rome, who procured from him a privilege for the protection of their monastery, similar to that which Pope Agatho had given to Benedict. This was brought back to Britain, and, being exhibited before a synod, was confirmed by the signatures of the bishops who were present, and their munificent King Aldfrid, just as the former privilege was confirmed publicly by the king and bishops of the time. Zealous for the welfare of St. Peter's monastery, at that time

King Aldfrid's munificence.

under the government of the reverend and religious servant of Christ, Witmær, whose acquaintance with every kind of learning, both sacred and profane, was equally extensive, he made a gift to it for ever of a portion of land of ten hides, which he had received from King Aldfrid, in the village called Daltun.

Ceolfrid resolves to go to Rome. A.D. 716.

§ 16. But Ceolfrid, having now practised a long course of regular discipline, which the prudent father had laid down for himself and his brethren on the authority of the elders; and having shown the most incomparable skill both in praying and chanting, in which he daily exercised himself, together with the most wonderful energy in punishing the wicked, and modesty in consoling the weak; having also observed such abstinence in meat and drink, and such humility in dress, as are uncommon among rulers; saw himself now old and full of days, and unfit any longer, from his extreme age, to prescribe to his brethren the proper forms of spiritual exercise by his life and doctrine. Having, therefore, deliberated long within himself, he judged it expedient, having first impressed on the brethren the observance of the rules which St. Benedict had given them, and thereby to choose for themselves a more efficient abbot out of their own number, to depart, himself, to Rome, where he had been in his youth with the holy Benedict; that not only he might for a time be free from all worldly cares before his death, and so have leisure and quiet for reflection, but that they also, having chosen a younger abbot, might naturally, in consequence thereof, observe more accurately the rules of monastic discipline.

His departure.

§ 17. At first all opposed, and entreated him on their knees and with many tears, but their solicitations were to no purpose. Such was his eagerness to depart, that on the third day after he had disclosed his design to the brethren, he set out upon his journey. For he feared, what actually came to pass, that he might die before he reached Rome; and he was also anxious that neither

his friends nor the nobility, who all honoured him, should delay his departure, or give him money which he would not have time to repay; for with him it was an invariable rule, if any one made him a present, to show equal grace by returning it, either at once or within a suitable space of time. Early in the morning, therefore, of Wednesday, the 4th of May, the mass was sung in the church of the Mother of God, the immaculate Virgin Mary, and in the church of the Apostle Peter; and those who were present communicating with him, he prepared for his departure. All of them assembled in St. Peter's church; and when he had lighted the frankincense, and addressed a prayer at the altar, he gave his blessing to all, standing on the steps and holding the censer in his hand. Amid the prayers of the Litany, the cry of sorrow resounded from all as they went out of the church: they entered the oratory of St. Laurence the Martyr, which was in the dormitory of the brethren over against them. Whilst giving them his last farewell, he admonished them to preserve love towards one another, and to correct, according to the Gospel rule, those who did amiss; he forgave all of them whatever wrong they might have done him; and entreated them all to pray for him, and to be reconciled to him, if he had ever reprimanded them too harshly. They went down to the shore, and there, amid tears and lamentations, he gave them the kiss of peace, as they knelt upon their knees; and when he had offered up a prayer he went on board the vessel with his companions. The deacons of the church went on board with him, carrying lighted tapers and a golden crucifix. Having crossed the river, he kissed the cross, mounted his horse and departed, leaving in both his monasteries about six hundred brethren.

Hwætberht is chosen abbot. A.D. 716.

§ 18. When he was gone, the brethren returned to the church, and with much weeping and prayer commended themselves and theirs to the protection of the Lord. After a short interval, having ended the nine

o'clock psalm, they again assembled and deliberated what was to be done. At length they resolved, with prayer, hymns, and fasting, to seek of the Lord a new abbot as soon as possible. This resolution they communicated to their brethren of St. Paul's, by some of that monastery who were present, and also by some of their own people. They immediately gave their consent, and, both monasteries showing the same spirit, they all together lifted up their hearts and voices to the Lord. At length, on the third day, which was Easter Sunday, an assembly was held, consisting of all the brethren of St. Peter's and several of the elder monks from the monastery of St. Paul's. The greatest concord prevailed, and the same sentiments were expressed by both. They elected for their new abbot, Hwætberht, who from his boyhood had not only been bred up in the regular discipline of the monastery, but had acquired much experience in the various duties of writing, chanting, reading, and teaching. He had been at Rome in the time of Pope Sergius, of blessed memory, and had there learnt and copied every thing which he thought useful or worthy to be brought away. He had also been twelve years in priest's orders. He was now made abbot; and immediately went with some of the brethren to Ceolfrid, who was waiting for a ship in which to cross the ocean. They told him what they had done, for which he gave thanks to God, in approbation of their choice, and received from his successor a letter of recommendation to Pope Gregory, of which I have preserved the few passages which follow.

Hwætberht's letter to Pope Gregory.

§ 19. "To our most beloved lord in the Lord of Lords, and thrice blessed Pope Gregory, Hwætberht, his most humble servant, abbot of the monastery of the holiest of the Apostles, St. Peter, in Saxony, Health for ever in the Lord! I do not cease to give thanks to the dispensation of Divine wisdom, as do also all the holy brethren, who in these parts are seeking with me to bear the

pleasant yoke of Christ, that they may find rest to their souls, that God has condescended to appoint so glorious a vessel of election to rule the church in these our times; and by means of the light of truth and faith with which you are full, to scatter the beams of his love on all your inferiors also. We recommend to your holy clemency, most beloved father and lord in Christ, the grey hairs of our venerable and beloved father, Abbot Ceolfrid, the supporter and defender of our spiritual liberty and peace in this monastic retirement; and, in the first place, we give thanks to the Holy and Undivided Trinity, for that, although he hath caused us much sorrow, lamentation, and tears, by his departure, he hath nevertheless arrived at the enjoyment of that rest which he long desired; whilst he was in his old age devoutly returning to that threshold of the holy Apostles, which he exultingly boasted, that when a youth he had visited, seen, and worshipped. After more than forty years of care and toil, during his government of the monasteries, by his wonderful love of virtue, as if recently incited to conversation with the heavenly life, though worn out with extreme old age, and already almost at the gates of death, he a second time undertakes to travel in the cause of Christ, that the thorns of his former secular anxieties may be consumed by the fire of zeal blazing forth from that spiritual furnace. We next entreat your fatherly love, that, though we have not merited to do this, you will carefully fulfil towards him the last offices; knowing for certain, that though you may possess his body, yet both we and you shall have in his devout spirit, whether in the body or out of the body, a mighty intercessor and protector over our own last moments, at the throne of grace." And so on through the rest of the letter.

The deeds of Hwætberht.

§ 20. When Hwætberht had returned to the monastery, Bishop Acca was sent for to confirm the election with his blessing. Afterwards, by his youthful zeal and

wisdom, he gained many privileges for the monastery; and, amongst others, one which gave great delight to all; he took up the bones of Abbot Eosterwine, which lay in the entrance porch of St. Peter's, and also the bones of his old preceptor, Abbot Sigfrid, which had been buried outside the Sacrarium towards the south, and placing both together in one chest, but separated by a partition, laid them within the church near the body of St. Benedict. He did this on Sigfrid's birthday, the 23rd of August, and on the same day, Divine Providence so ordered that Christ's venerable servant Witmær, whom we have already mentioned, departed this life, and was buried in the same place as the aforesaid abbots, whose life he had imitated.

§ 21. But Christ's servant Ceolfrid, as has been said, died on his way to the threshold of the holy Apostles, of old age and weakness. For he reached the Lingones about nine o'clock, where he died an hour after, and was honourably buried the next day in the church of the three twin martyrs, much to the sorrow, not only of the English who were in his train, to the number of eighty, but also of the neighbouring inhabitants, who were dissolved in tears at the loss of the reverend father. For it was almost impossible to avoid weeping to see part of his company continuing their journey without the holy father, whilst others, abandoning their first intentions, returned home to relate his death and burial; and others, again, lingered in sorrow at the tomb of the deceased among strangers speaking an unknown tongue.

Ceolfrid dies. A.D. 716.

§ 22. Ceolfrid was seventy-four years old when he died: forty-seven years he had been in priest's orders, during thirty-five of which he had been abbot; or, to speak more correctly, forty-three—for, from the time when Benedict began to build his monastery in honour of the holiest of the Apostles, Ceolfrid had been his only companion, coadjutor, and teacher of the monastic rules. He never relaxed the rigour of ancient discipline from any occasions of old age, illness, or travel; for, from the

day of his departure till the day of his death, *i. e.* from the 4th of June till the 25th of September, a space of one hundred and fourteen days, besides the canonical hours of prayer, he never omitted to go twice daily through the Psalter in order; and even when he became so weak that he could not ride on horseback, and was obliged to be carried in a horse-litter, the holy ceremony of the mass was offered up every day, except one which he passed at sea, and the three days immediately before his death.

§ 23. He died on Friday, the 25th of September, in the year of our Lord 716, between three and four o'clock, in the fields of the city before mentioned, and was buried the next day near the first milestone on the south side of the city, in the monastery of the twins, followed by a large number of his English attendants and the inhabitants of the city and monastery. The names of these twin martyrs are Speusippus, Eleusippus, and Meleusippus. They were born at one birth, and born again by baptism at the same time: together with their aunt Leonella, they left behind them the holy remembrance of their martyrdom; and I pray that they may bestow upon my unworthy self, and upon our holy father, the benefit of their intercession and protection.

THE

LIFE OF THE HOLY CONFESSOR

SAINT FELIX.

Parentage of Felix.

The blessed triumph of St. Felix, which, with God's aid, he achieved in Nola, a city of Campania, has been described by Paulinus, bishop of that same city, most beautifully and most amply in hexameter verse; but as this is adapted rather to poetical than to plain readers, it has seemed good to me, for the benefit of many, to explain the same history of the holy confessor in prose, and thus to imitate the industry of that man, who translated the martyrdom of the blessed Cassianus from the metrical work of Prudentius into simple and common language.

Saint Felix was born in Nola, in Campania, of a Syrian father, whose name was Hermias, and who coming from the East settled at Nola, and there begot a son Felix, to whom he left a rich worldly inheritance, to which however he himself preferred the gift of heritage promised us in Heaven. He had a brother named Hermias after his father, to take part in the family patrimony, but he had adopted a line of life repugnant to the character of Felix, and became unworthy of eternal happiness. For he studied only worldly goods, and preferred to become a soldier of Cæsar rather than of Christ; whereas, on the contrary, Felix (the Happy), following up the mystery of his name by his actions, devoted himself to the service of God from his boyhood, and showing forth fresh virtues every day, first undertook the

Becomes reader and exorcist.

duties of reader in the church; and afterwards becoming exorcist, began to cast out unclean spirits from those who were possessed. In this capacity his merits shone more and more, and speedily elevated him to the rank of priest. Nor were his mind and actions unworthy of his rank, as the storm of persecution, which followed, made manifest. For at that time the unbelievers raised a violent persecution, and heavily assailed the church. But the gates of death did not prevail against the gates of the daughter of Sion, so as to deter men from declaring their Maker's praise. And when the authors of this treason had tried their first mad assault upon the leaders of the truth and faith of our Lord, and conspired together to slay the bishops and priests, or to make them recant their faith, to the terror of the rest, it came to pass that some of the leaders of the enemy came to Nola, to deliver over to torment its bishop, Maximus, a man venerable for learning, piety and his gray hairs. But he, perceiving this, and mindful of our Lord's precept, "When they shall persecute you in one city, flee ye to another," escaped for a time into a distant place of refuge, leaving the defence of the city to the priest Felix, whom he embraced as a son, and desired to have as his successor in the see. When the persecutors were unable to find the bishop, they proceeded without delay to lay hands on Felix, and determined to cast him down from his far famed constancy of virtue either by persuasion and promises or by threats and punishment.

He is seized by the persecutors.

He was therefore seized by his fierce adversaries, and, supported in his soul by divine consolation, thrown into prison, where his hands and neck were enclosed in chains, his feet tied with a thong, and broken shells scattered under him, that in his terror and the chillness of the place he might be prevented by their painful galling from enjoying sleep or rest. Meanwhile the bishop, who had fled for safety to the mountains, was suffering no less martyrdom than if he had been thrown

into prison or given to the flames. Solicitude for his flock preyed upon his mind; whilst his body suffered from hunger and the severe cold of winter; for he lay among the brushwood without food or covering, and spent one whole anxious day and night in prayer. Nor was it surprising that such a load of misfortunes should almost sink into the grave an old man exhausted by long fasting. But the Divine Love, to show how great was the merit of the blessed confessor Felix, sent down an angel to pluck him from his chains and send him forth to seek the bishop and bring him home. There were others in the prison, but the angel appeared to him alone, shining in a brilliant light which filled the whole house. Felix was alarmed at the light and at the angel's voice, and at first thought that he was dreaming. When the angel told him to rise and follow him out, he said that he could not, because he was bound in chains and carefully guarded. The angel told him again to rise without any impediment from the chains, and immediately his bonds fell from his hands, neck, and feet. By a wonderful course of events, he led him out, though the door which was open to him was closed to the others, and they passed through the guards without their knowledge, whilst the angel, like the pillar of Moses, guarded Felix and lighted his path, until he was clear of his enemies. When the blessed confessor had come to the desert where the bishop had taken refuge, he found him panting for breath, and his joy at having found him alive was damped by the probability of his immediate death. He clasped the aged father and kissed him, tried to inspire life into him with his breath, and heat into his cold limbs by the application of his own body. But when with all his cries and exertions he could rouse neither his mind nor body to life, and had neither fire to warm nor aliment to sustain his cold and famished frame, he suddenly thought of a salutary plan, and bending his knees in prayer, besought the Father of our Lord Jesus

Delivered by a miracle.

Christ to aid him from heaven, in fulfilling the required duties towards his holy father. He was immediately heard, and saw a bunch of grapes hanging on a thorn close by. He perceived that it was a gift from Him who is the Author of nature and Creator of all things, and who brought water out of the stony rock, and, when He pleased, converted it into wine. Rejoiced at this gift of Divine Love, he gathered the bunch of grapes, and pressed it to the mouth of the dying prelate; but his teeth were closed as if in death, all sensation of his heart and breath had ceased, and he was unable to receive that which was offered to him. At length the pious priest by good fortune forced open his parched lips, and poured into his mouth as much of the juice of the grape as he was able. The father, at the taste, recovered both sensation and breath: his eyes opened, and his tongue, which had stuck to his dry palate, attempted to articulate words. After some time he revived, and seeing that it was Felix who had come to seek him, embraced him with paternal love, and asked him why he had come so late, saying, "Where have you lingered so long, my son? for God promised me some time ago that you should come. But you see that, though I yield for the moment, I have faithfully preserved my firmness of mind, as the place of my retreat clearly proves. I might have fled to some village or city, where I should have been safe; if my faith had been of no value to me, or less dear than life. But, you see, I have avoided all the haunts of men, and have fled to the mountains, trusting myself to the grace and protection of God, that, according to his good pleasure, he might preserve me for this life or exalt me to a better. Nor did my trust in God deceive me, as it proved by your coming; which has recalled me, so to speak, from death to life. Wherefore, my son, finish your work of piety, place me on your shoulders, and carry me home. Felix complied with alacrity, and carried home the

Miraculous preservation of Bishop Maximus.

bishop to his house, which was in charge of only one old woman: so entirely removed from all worldly cares was this venerable prelate! Felix aroused her by knocking at the door, and when she opened the door he committed the bishop to her care. The bishop thanked the holy Felix for his labour of love, and placing his right hand upon his head, gave him his fatherly blessing. The priest, departing, concealed himself in the same way for a few days in his own house, until the storm of persecution had passed over. As soon as this happened, he left his concealment and restored himself to the sight of his congratulating citizens. He went about every where, consoling and confirming their minds with words of exhortation; for, during the bitterness of the late persecution, they had been terribly cast down. He taught them not only by his word, but by his example, to despise the prosperities and adversities of this world, and to seek only the joys of the heavenly country, to fear alone the anger of the Heavenly Judge. But the persecution was not yet over; Felix was again sought for, the enemy came to his house, and again essayed to seize him and deliver him over to death. He was by chance away from home, standing in the market-place with his friends, and teaching to the surrounding people, as was his wont, the word of God. His adversaries, hearing that he was there, rushed thither with drawn swords; but when they came to the place, either his countenance or their hearts were changed by a sudden act of Divine Providence, and they no longer knew him, though up to that day they had known him well. They therefore asked the priest himself where Felix was: the prudent man perceived that it was the work of God, and replied, smiling, "I do not know the man you are looking for." And in this he spoke the truth; for nobody does know himself. Upon this the persecutors turned their attention elsewhere, and asked those whom they met, where Felix was. One of them, by chance, ignorant of

Singular preservation of St. Felix.

their motives, and thinking they were out of their wits, began to reprove them for their folly in not knowing the man they had been talking to, and at the same time pointed out to them where he was gone. Fired to madness they rushed after Felix, who, warned of their coming by the multitude of citizens that preceded, and by the clamours of the people who were confounded at the enemy's approach, withdrew to a secret place, which had no other defence than a fragment of a half ruined wall. No sooner, however, had the man of God entered that place, than he was protected by a work of the Divine hand; for a mound of rubbish suddenly arose and closed in the place, and a spider, by Divine warning, immediately hung its floating web on the abandoned spot. The adversaries approached and halted in awe, saying among themselves, "Is it not foolish for us to look for any one in this place? It is quite clear that no one has been here before ourselves; for, if any one had entered, these spider's webs could not have remained whole, for even the smallest flies will sometimes break through them. The man who told us he was here must have done so deceitfully, to delay us longer from finding him. Let us return, and refrain from searching this place, the very appearance of which shows that no one has been here before us." Thus foiled, they retraced their steps in anger, and fired with rage against him who had by his deceit led them to the place, to witness the wisdom of our pious Creator and Protector. Surely, the highest walls sometimes betray a beleaguered city, as well as defend it: for Christ protected his humble servant from detection and imprisonment at the hands of his armed enemies by a frail spider's web: as the venerable father Paulinus says truly on this subject,—"Where Christ is with us, a spider's web our wall shall be; where Christ is not, our wall a spider's web shall be." The evening was approaching when his enemies departed; and Felix, when they were gone, withdrew to a safer place of refuge, rejoicing in the Divine protection, and singing

The miracle of the spider's web.

within himself,—"Though I should walk in the midst of the shadow of death, I will not fear evil, for Thou art with me." When day dawned, he withdrew to a more retired place among the buildings of the city, where for six whole months he lived apart from men, relying on the protection of the Divine presence, according to the words of the Psalmist—"His countenance was hidden from the fear of men;" and Providence fed him during this long space of time in a manner wonderful and unknown to men. For in a neighbouring house there lived a devout woman, whose services, though she was unconscious of the matter, the Lord, who is the fountain and origin of all knowledge, made use of to accomplish his designs. This woman used to bake bread and cook other provisions, in her own bakehouse, and carry the surplus to the place where Felix was concealed, where she laid them down in such a way that he took them, and she never knew that she had either come or gone away; and believing that the food which she had prepared was at home, she always forgot that she had put it there, but never forgot to bring it. Thus they say the holy father remained for the space of six months in this obscure and narrow residence, apart from the society of men, but not abandoned by Heaven; and thus also he was fed on humble fare, but ministered to him by the Almighty; whilst, moreover, he is said during this time to have enjoyed the privilege of intercourse with the Most High. There was also an old cistern in the same house, which supplied him with water; and though this was dried up by the heat of summer, yet water for his nourishment never failed the holy Felix. For the merciful Author of our salvation, who, when all around was dry, caused the fleece to drop with water, sent down from heaven, through the still and bright sky, a secret rain, to refresh his fainting servant. At the end of six months, he was admonished by Divine Providence to come forth from his retirement, as the fury of the persecution had now ceased. As soon as he appeared in

Miraculous food and water.

public, he was received by all with congratulations, as if he was come from Paradise; and he began from time to time to confirm their faith, which had been much shaken by the persecution. Meanwhile, God's chosen servant, Bishop Maximus, died at an extreme old age, and Felix was at once, with the consent of all, elected to the bishopric. This most worthy confessor and teacher of the faith faithfully enacted in his own conduct, the precepts which he had taught. But, to show what exalted humility was in his heart, he excused himself from undertaking this office, saying, that his fellow priest, Quintus, was more worthy of it than himself, because he had been raised to priest's orders seven days before himself. This suggestion was adopted, and Quintus was made bishop; but he, with great humility, deferred in every thing to Felix, and caused him to deliver the sermon to the people instead of himself; and whilst he ruled, as far as regarded outward authority, Felix was the fountain head of doctrine. To his constancy in behalf of the faith which he professed, and his distinguished humility, he added the merit of voluntary poverty. For he originally possessed, by inheritance from his father, many farms and houses, and much money: but when he was proscribed during the persecution, he lost all. When peace was restored to the church, and he had it in his power to resume his rights, he would not do so. His friends tried to persuade him that he might reclaim them with much interest, and spend the money or give it to the poor; but he would not be prevailed on, saying, "All things are lawful, but all things are not expedient; far be it from me, that I should set about recovering my earthly possessions, as if those in heaven, which I have preferred to them, are not sufficient. Rather let me be poor, and follow in spirit after Jesus, that I may reap a more abundant reward in his heavenly kingdom. Nor do I doubt that He who saved me from chains, and the dark prison, and so long sustained me away from the face of men, will feed me through the

Refuses the bishopric on the death of Maximus.

rest of my life, if I cast all my care upon Him." Such was the humility of the holy father: he would only take back a little garden as his own property, and three acres of land, for which he paid a rent. Moreover, he cultivated these with his own hands, without the assistance even of a single servant, and he took delight in bestowing on the poor a part of their produce. He displayed the same frugality in his dress, and was content with a single garment, which sometimes was hardly enough for him. Every thing superfluous he gave to the poor; and if by chance he obtained a second garment, he very speedily gave to some poor naked wretch the better of the two.

Like St. Martin, he divides his garment with the needy.

Such were the piety, reputation, and merits of Felix. He died full of days and good works; and following in the track of the old fathers, was received into everlasting glory, as is evident from many signs displayed in the church wherein he was buried.

There was a certain countryman, poor in worldly goods, but rich in faith, who supported himself in straitened circumstances by the possession of two oxen, which he used in his own work, and also let out for hire to his neighbours. These oxen, which he took great care of, were one morning missing; and their owner, when he discovered the loss, without the slightest idea of searching for and finding them, ran to the church of St. Felix, where he threw himself prostrate on the ground before the doors of the sacred house; and, fixing his eyes on the earth, besought the holy man to restore him his oxen which he had lost, and vowed never to leave the church until he should recover them. He remained there all the day, uttering cries which savoured of a rustic dialect, but nevertheless evinced the faith which was in his heart. When evening came on he was ejected by the multitude, and thrust out of the sacred edifice. He then returned home, where he continued his lamentations all the night. But, because every one who asks receives, and who seeks finds, and to him who knocks it shall be opened, and, as

the Psalmist says, "The Lord hath heard the desire of the poor,"—at midnight, when every thing was buried in sleep, and the poor man alone was kept awake by poverty and sorrow for his loss, on a sudden, wonderful to be related, the oxen which he was seeking came to the door, as if by Divine interposition; having returned safe from the hands of the robbers, through the wild country and the darkness of night, to their owner's house. They knocked with their horns against the door of the house, to signify that they were come back; but the poor man, in fear and trembling, thinking that the thieves were returned, durst not open the door, until the oxen, as if understanding the cause of his delay, informed him who they were by lowing. The rustic, having thus recovered his cattle, acted by no means like a rustic on the occasion, but like a wise man and a faithful Christian; for the first thing which he did in the morning was to offer up thanks to his Redeemer. He went to the church of St. Felix, and took his oxen along with him. He joyfully told every one who met him on his way thither, and also those who were at the church, the benefits which he had received from the holy confessor; and, inasmuch as by lamenting so long for his loss he had done no small injury to his eyes, he offered up a petition to St. Felix, and got them cured; so that he returned home benefited in more ways than one, and full of joy.

The countryman recovers his oxen.

At this time they desired to erect a more noble building in honour of the saint; and for this purpose wished to remove two small cottages of disagreeable exterior, which stood in the way, and presented a most unsightly appearance in the vicinity of the church. With this end in view, Bishop Paulinus requested their owners to pay respect to the holy Saint Felix, and suffer their private houses to be removed, in order to beautify and improve the church. The owners, however, brutally rejected his request, and said they would part with their lives rather than their property, The bishop despaired of being able

to overcome their obstinacy; but this was speedily brought about by the Divine interposition: for one night, when all were asleep, a conflagration suddenly arose from one of those same cells, and began to spread to the neighbouring houses, apparently gaining fresh strength every moment, and likely to consume all the houses far and near. Roused by the noise and the flames, the citizens flocked together to put out the fire, by throwing water upon it; or at all events to save their property from the houses. But they found all human aid was unavailing, and they began to turn their attention to prayer. Led by the bishop, they thronged to the church of St. Felix, and on bended knees supplicated for assistance from on high. They then proceeded to the adjoining church of the Apostles, and put up the same prayer. After this, the bishop returned home, and taking a small splinter of the wood of our Lord's cross, threw it into the midst of the fire. Immediately the flames subsided, and this small fragment of wood effected what so many men, with abundance of water, had not been able to accomplish. Such, indeed, was its power, that the usual nature of things was changed; and fire, which usually consumes every thing, was itself consumed by the wood of our Lord's passion. When the conflagration was over, the citizens came in the morning to see what havoc had been committed during the night, and expected to find that they were great losers: but they found that nothing had been burnt, except what deserved to be burnt. Of the two houses before-mentioned, which even themselves wished to destroy, one was utterly consumed by the flames. The owner was put to shame by the thing; for he perceived that he had lost his house all the same, without meriting any obligation from the holy father; and immediately afterwards the owner of the other house which remained began to pull it down with his own hands, that the whole space round the church might be cleared, and be rendered worthy the merits of the saint. When all the rubbish

Miraculous removal of the unsightly buildings.

Death of St. Felix, Jan. 14.

was removed, the Bishop Paulinus persevered in rebuilding the church, and accomplished the task in three years, adding pictures, and every other proper ornament. In this church are celebrated the blessed life and ever memorable passion of Saint Felix, who, on the 14th of January finished his glorious career, and received the crown of life, which God hath promised to those which love him.

[*The end of the Book of the Life and Confession of St. Felix, which I, Christ's servant Bede, translated into prose out of the metrical work of the Holy Bishop Paulinus.*]

THE

LIFE OF SAINT VEDAST,

BISHOP OF ARRAS.

CHAPTER I.

HOW THE MAN OF GOD, ST. VEDASTUS, WAS INTRODUCED TO KING HLUTHWIC (CLOVIS THE GREAT).

When Jesus Christ, our God and Lord, had come down from heaven into this world, through the Virgin's womb, to seek the sheep that were lost, and, having gloriously achieved the work of his providence and of our redemption, had returned back to the seat of his Father's glory, he left behind him many lights in the persons of evangelic teachers, to dispel the darkness of this world; that as the stars adorn the face of heaven, and all draw their brilliancy from the sun, so also his holy teachers might shine upon this world, deriving their light from the Sun of immortality, and illustrating with the brightness and holy name of Christ, those also who were wandering in the blindness of ignorance, that their hunger which they had felt, even from the beginning of the world, might be satisfied with the feast of eternal life. Of the number of these was the holy priest Vedast, an excellent preacher, in the time of the brave king of the Franks, Clovis, who was led by God's grace into these parts for the salvation of many, that, by Divine Grace assisting him, he might turn back into the way of salvation, and that true freedom which is in Christ, a people deceived by the snares of the Devil, and the captive that was bound in the chains of sin. But that this might be done at a favourable time, according to the Apostle, who says,—

Hluthwic (*Clovis*), king of the Franks. A.D. 485.

"Behold, now is the accepted time, now is the day of salvation!" the Lord Jesus, who wishes for all men to be saved, provided a suitable reason for his servant, that so he might arrive here to preach the word of God. It happened that the above-named king, Clovis, was preparing to make war on the Alemanni, who at that time possessed a kingdom by themselves. He did not, however, find them unprepared, as he expected. For they had collected a strong body of men, and met the king on the banks of the Rhine, with a firm determination to protect their country, or perish in its defence. Both sides fought most valiantly, rushing on death; the one party for glory, the other for their freedom. The king, seeing the enemy fight thus bravely, and his own men almost cut off, began to despair of safety rather than to hope for victory. He had not been born again in Christ, but in this extremity had recourse to his assistance. His queen, Clotilda, had been baptized, and was a woman of great piety. He accordingly raised his eyes to heaven, and offered up this prayer:—"O God, of singular power and supreme majesty, whom Clotilda acknowledges and worships, grant to me this day victory over mine enemies. For from this day Thou shalt be my only God, the only power I worship. Grant me victory, and I owe to serve Thee for ever." Forthwith Divine aid was granted him, the Alemanni were routed, and the Franks obtained the victory.

Queen Clotilda a Christian.

Clovis defeats the Germans, by a miracle.

CHAPTER II.

HOW THE KING, AFTER HIS VICTORY, WAS EAGER TO BE BAPTIZED, AND HOW HE TOOK ST. VEDAST TO TEACH HIM AND ADMINISTER TO HIM THE SACRAMENT OF THE FAITH.

Oh the wonderful mercy of Almighty God! oh how unspeakable is his goodness! who thus listens to, and

never abandons, those who trust in Him. With what faith ought Christians to invoke his mercy, when a pagan king, by one single petition, obtained so great a victory! What ancient example is there of such Divine love, in that he recompensed the tears of one bitter moment by bestowing so great a triumph on his future servant? Unless it be the example of King Hezekiah, who in his tribulation, by one single prayer, not only saved his city by Divine aid from instant devastation, but also, that same night on which he had poured forth his prayers into the Divine ear, saw victory and freedom secured by the slaughter of one hundred and eighty-five thousand of the enemy. But this victory, which I have mentioned above, brought eternal salvation to the king and his people, and that St. Vedast, that shining light, might not be hidden under a bushel, but be placed upon a candlestick, and shine forth by precept and example in the house of God, to turn away as many as possible from the errors of idolatry and the darkness of ignorance, into the way of truth: when the enemy was subdued and peace re-established, by the addition of the Alemanni to his dominion, the king returned in triumph home; and that he might faithfully keep his promise to the giver of so great glory, he made haste to listen to the holy preaching of Christ's servants, and to be washed by the holy sacrament of baptism. He came to the town of Tullum, where he knew that St. Vedast, with praiseworthy piety, served the only God, and enjoyed the sweet fruits of a life of holy meditation. He took this holy man as his companion on a journey which he was making to an illustrious priest and servant of Christ, Saint Remedius, at Rheims, in order that his salutary doctrine might refresh him at the different stages of his journey, and so a firm foundation of Christian faith might be laid, that when prepared by faith and a knowledge of virtue, he might be washed in the spiritual laver by so great a pontiff, who would thus confirm, by

Visits St. Vedast in the town of Tullum (*Tulle*), and is accompanied by him to Rheims.

every spiritual gift, the work which St. Vedast, with the grace of God preventing him, had by his evangelic teaching begun. Thus the one guided the eager king to the fountain of everlasting life, the other washed him on his arrival in the stream. Both the holy fathers were almost equal in piety: the one by teaching, the other by baptizing, presented the temporal king an acceptable offering to the King of Heaven. These are the two olives; these the two shining lights, by which the aforesaid king was instructed in the way of the Lord, and snatched by God's mercy from the snares of the Devil, entered the gate of eternal life together with his brave subjects the Franks, and adopted the faith of Christ. The nation was thus made holy, a peculiar people, that in them might be displayed the virtues of him, who called them out of darkness into marvellous light.

The king is baptized by St. Remedius. A.D. 499.

CHAPTER III.

HOW THE MAN OF GOD, VEDAST, RESTORED SIGHT TO A BLIND MAN IN THE PRESENCE OF THE KING AND PEOPLE.

The Holy Gospel informs us that the Lord Jesus, on his way to Jericho, to confirm the hearts of those who were with him in their belief of his majesty, restored sight to a blind man, who called to him: so that by opening the eyes of one that was blind, the hearts of many might be spiritually enlightened. Thus St. Vedast also restored sight, with Christ's assistance, to a certain blind man; and by this miracle confirmed the faith of the king which by his preaching he had planted in his heart, so that the king himself perceived that the illumination of the mind was as necessary to him as that of the eye to the blind man, and that the same effect which Divine Grace had produced by the prayer of his servant in the darkened eye of the body, was brought

about by the same Divine power through the teaching of his same servant, and by the infusion of spiritual light into his own heart. For the king's excellency being on a journey with a worthy company of attendants, and a large multitude of people, came to a certain village, called in the language of the natives Wungesipagus, near the town of Reguliaca, which is situated on the flowery banks of the river Axna; and behold, as the king and people were crossing this river, a certain blind man met them, who for a long time had never seen the light of the sun. His blindness possibly was for no fault of his, but that the works of God might be manifested in him, and that by the illumination of his eyes the hearts of many might be enlightened by the spirit. This man, hearing from those who were passing that way, that Christ's servant, St. Vedast, was travelling in the same company, cried out, "Holy Vedast, beloved by God, have mercy upon me, and earnestly entreat the Divine power to assist my forlorn condition. I ask not gold nor silver, but that my eyes may be enlightened by your prayers." The man of God immediately became sensible of divine power communicated to him, not only for the sake of the blind man, but of all the people who were present. He forthwith began to pray, and trusting in the Divine love, made with his right hand the sign of the cross over the eyes of the blind man, saying, "Lord Jesus, who art the true light, and didst open the eyes of the blind man when he called unto thee, open the eyes of this man also, that this people may understand that thou art the only God who doest miracles in heaven and on earth." Straightway the blind man received his sight, and went on his road rejoicing. In memory of this miracle a church has since been founded by pious men on the spot, in which faithful worshippers to this day derive benefit from Divine miracles.

The miracle of restoring the blind man to sight.

CHAPTER IV.

HOW KING CLOVIS WAS BAPTIZED IN THE CITY OF RHEIMS, AND THEN COMMENDED THE MAN OF GOD VEDAST TO THE PONTIFF REMEDIUS.

St. Remedius, Abp. of Rheims. A.D. 499.

Now the king, having been fully instructed by the man of God in the doctrines of the Gospel, and confirmed in his faith by this miracle, sped on his way, nothing doubting, and with zeal equalling the rapidity of his travel, made haste to see the pious Archbishop Remedius, that, with the Holy Spirit working by his agency, he might be washed in the living fountain of Catholic baptism to the remission of his sins and the hope of everlasting life. With whom having remained a few days, to satisfy the requirements of the church, and according to the apostolic precept to wash himself beforehand in the tears of repentance, as St. Paul, the chief of the Apostles, says, "Be repentant, and let each of you be baptized in the name of our Lord Jesus Christ;" and that after this he might receive the mystery of baptism in the name of the Holy Trinity. But the holy pontiff knowing how St. Paul says, "Let all your deeds be done in good order," appointed a day on which the king should enter the church, and receive the sacrament of Divine Love. What joy was there among God's saints, what triumph in the church of God, when they saw that the king of Nineveh, at the preaching of Jonah, had descended from his throne and sat in the ashes of repentance, and humbled the head of his majesty under the pious hand of God's priest. The king, therefore, was baptized, together with his nobles and people, who, by Divine grace preventing them, rejoiced to receive the sacrament of the holy laver. With both his objects gained, namely, the conquest of his enemies and the fulfilment of his own salvatory vow, he returned to sway the sceptre of his kingdom, and com-

mended St. Vedast to the holy Archbishop Remedius. Here he stayed, and acquired renown by the merits of his life and the example of virtue which he set. He was amiable and respected by all, for the religious dignity of his manners, his singular charity, his delightful brotherly love, the distinguished humility of his piety, his constant watchfulness in prayer, his modesty of language, his chastity of body, his sobriety in fasting, and the kind way in which he comforted the wretched. He never thought of the morrow, but trusting continually in the bounty of God, fed all who came to him with the bread of eternal life. He despised no one in narrow circumstances, but refreshed the sorrowful with the words of pious consolation; he injured no one, not even by a word; but deemed it sufficient to benefit all with brotherly love; wherefore, also, he was much frequented by many illustrious men, that by his most holy discourse they might receive consolation for any sorrows that afflicted them, or hear from him the pure truths of religion according to the practice of the church. Wherefore, also, many were rescued by his devout piety from the snares of the Devil, and with the aid of divine love entered on the road that leads to everlasting life.

CHAPTER V.

OF THE CONVERSATION OF THE MAN OF GOD AT RHEIMS, AND OF THE MIRACLE WHICH HE WROUGHT THERE.

Indeed, many men, as we have said above, both nobles and commoners, came to see the man of God, to be comforted by the grace which abounded on his lips; and because from the abundance of the heart the mouth speaketh, and because he loved all with brotherly love, he showed himself affable to all, thinking the salvation of others to be his own gain. Nor did he bury in the

ground of sloth the talent of the Lord's money, but in the zeal of daily charity sought to increase it, that when his Lord came, he might not appear empty in his sight. Now a certain religious nobleman came among others to see the man of God, that he might be refreshed by him with the honey of heavenly doctrine. Whilst his sweet conversation was protracted to a great length, and the sun, passing beyond the midst of heaven, doubled the increasing shadows, the man of God, not wishing to dismiss his guest without something to strengthen him on his journey, told his boy, if any wine remained, to bring it to his dear friend, that he might return home refreshed in mind and strengthened in body. But from the great number of his visitors, the cask in which the wine was kept was dry, though the holy father's charity was not: the boy, in a sorrowful accent, whispered this into the holy father's ear, who blushed for shame, but with heart abounding in charity, and trusting on the Divine concurrence, he uttered a secret prayer to God, doubting nothing that he would be heard, or that he would have his petition granted; relying entirely on the mercy of him who brought a living fountain out of the dry rock for his thirsty people, and who in Cana of Galilee turned the water into most marvellous wine. He said to the boy, "Go, confiding in the goodness of God; and bring us quickly whatever you find in the vessel." The boy ran quickly, in obedience to the holy father's orders, and found the vessel running over with most excellent wine. Giving thanks to God, he drank to the health of his companions and of the friend that was come to him, who returned home strengthened by this twofold hospitality. But this holy servant of Christ, that he might not be accused of boasting, or be talked of in public among the people, solemnly enjoined the lad not to speak of this miracle all the days of his life, desiring more to be known of God than of men: knowing of a certainty that humility is the guardian of all the virtues, and ascends

Miraculous supply of wine.

to the kingdom of Heaven on the steps of charity, for truth itself has told us that "every one who humbles himself shall be exalted."

CHAPTER VI.

HOW THE HOLY MAN WAS ORDAINED BY SAINT REMEDIUS, AND SENT TO THE CITY OF THE ATREBATES TO PREACH THE WORD OF GOD; AND HOW HE HEALED A BLIND AND LAME MAN AT THE ENTRANCE OF THE CITY.

St. Vedast ordained bishop of Arras. A.D. 499.

Whilst the man of God was thus becoming known by fame, and the abundance of his charity, his religious life and zeal in preaching the word of God, were talked of by all, the holy Archbishop Remedius thought it better to place this shining light of Christ on a candlestick, that it might cast further the brightness of its holiness to the salvation of many, than that it should be concealed and almost buried in the obscurity of one single spot. Under Divine Providence, and with the good advice of his priests, he ordained him bishop, and sent him to the city of Atrebata to preach the word of life, that a people who had long lain in the old errors of evil habits, might, by the aid of God working through the constant zeal of his holy preaching, be led by him to the way of truth, and the recognition of the Son of God. Having undertaken this episcopal dignity and office of preaching, he speedily set out towards the above-named city; but as an omen of his future prosperity and success, God signalized his entrance into the town by a miracle. At the gate of the city he was met by two poor infirm men, one of whom was blind and the other lame, who in a pitiable tone asked alms of the man of God. Christ's holy priest pitied their misery, and considering what he might bestow upon them, could not but know that an apostolic preacher had no gold or silver to give them;

wherefore, trusting in the divine clemency, and strengthened by the example of the Holy Apostles Peter and John, he said: "Silver and gold I have not; but what I have, that is, charity and prayer to God, this I give you forthwith;" at saying which words, the man of God, from the affection of his heart, shed tears at their distress, and offered up the prayer of faith for Divine assistance, either for their corporal benefit, or for the spiritual welfare of those who were present. Such pious and benevolent prayers could not fail of their effect: but, by the power of him who said, through Esaias the prophet, "I heard thee at the favourable time, and in the day of salvation helped thee," both were restored, according to their prayers, in the presence of the people. The one received light into his eyes, the other rejoiced in recovered nimbleness of foot; and both returned home, giving thanks to Divine Grace, from whom they had received greater mercies than they had expected. This miracle, also, was the means of eternal salvation to many, who, seeing the heavenly virtue which followed the words of the man of God, left the abomination of idolatry, and believing in Christ, were washed in the living water of holy baptism.

CHAPTER VII.

HOW HE EXPLORED EVERY PART OF THE CITY, AND WITH DIFFICULTY FOUND THE VESTIGES OF AN ANCIENT CHURCH AMONG THE RUINS WHICH WERE BECOME DENS FOR WILD BEASTS.

By this miracle the man of God acquired great credit and support among the people; and he now explored the whole city, to see if there were any vestiges of an ancient church to be found. For he knew that in former times the place had professed the faith of Christ, but for the

sins of its inhabitants, the secret, though righteous judgment of God had given it over for devastation with the other cities of Gaul or Germany, to that perfidious pagan, Attila, king of the Huns, who, out of the exceeding fierceness of his soul, had shown neither honour to God's priests, nor reverence to his churches; but, like a devouring pestilence, laid waste every thing with fire and sword. Then it was, as in the destruction of Jerusalem by the impious king of Babylon, that the nations came into the inheritance of the Lord, and with polluted hands defiled the temples of Christ, shedding the blood of his servants before the altars of the Most Highest. It was not the bravery of the pagans, but the sins of Christ's people that did this. At length Christ's servant found the ruins of an old church among the fragments of walls, surrounded by briars and thicket; where once were companies of singers, but now were the dens and lurking places of wild beasts, full of their filth and all uncleanness, so that scarcely a vestige of the walls remained. At this sight he groaned from his inmost soul, saying, "O Lord, these things have come upon us, because we have sinned with our fathers, have acted unjustly and done iniquity; but Thou, Lord, be mindful of Thy mercy, spare our offences, and do not forget Thy poor people for ever." As he uttered these words in tears, a bear suddenly sprang out of the ruinous den, to which the man of God, in anger, gave command that it should retire into the desert, and never again cross the banks of the river. Terrified at this admonition, the animal fled, and never again was seen in those parts. O for the wonderful power of Almighty God, in his holy saints, to whom the fiercest beasts show obedience! O for the wonderful boldness of mankind, who do not fear to despise the words of wholesome instruction delivered by his holy teachers! The irrational beast in a way uses human reason, by showing obedience to the commands of his saints; but man, formed

Discovery of the antient church at Arras, in Artois.

after the likeness of God, and endued with reason, is compared with the foolish beasts, and being made like unto them, understands not his own honour.

CHAPTER VIII.

HOW AT A BANQUET GIVEN BY CLOTHAIRE, THE MAN OF GOD, BY THE SIGN OF THE CROSS, FOILED THE MACHINATIONS OF THE DEVIL.

When the man of God had found this ruined church, he took upon himself two labours of love; first, by his paternal care to bring to the knowledge of the light the people tainted with the errors of idolatry, and blinded with the darkness of ignorance; and secondly, to restore the church to its former honour. He appointed priests and deacons to assist him in the churches; and where there had lately been nothing but the caves of robbers, he now built houses of prayer, and he strove to adorn them rather with the praises of the Lord than with secular pomp and riches. But he was bountiful to the poor, and affable to the rich, that either by his gifts or kind words he might lead all into the way of truth. Knowing, therefore, that the proud of this world will with difficulty bend their necks to the humility of Christ's religion, unless by admonitions of the sweetest love, he fortified himself by the example of the Apostle, and became all things to all men, that he might gain all. He showed honour to the old, and gave paternal admonitions to the young; continually, in his labours of charity, seeking not his own, but that which is God's; and, in imitation of Christ himself, he despised not the banquets of the powerful; not for luxury's sake, but under the plea of preaching, that by familiarity and concord, he might the more easily pour the word of God into the hearts of his fellow guests. Wherefore a certain

He builds churches.

powerful nobleman of the Franks, Hocinus by name, invited Clothaire, son of King Clovis, who at that time was the able king of the Franks, to an entertainment which he had prepared at his own house for the king and his nobles. Saint Vedast was invited to the feast, who, on entering, stretched out his right hand, as was his custom, and marked every thing with the sign of the cross. It happened that there were standing there some vessels full of beer, which, according to a heathen error, had been polluted with diabolical charms. These cracked and fell to pieces by the superior power of the cross of Christ, and the liquor which they contained was poured out upon the ground. The king and his nobles, in turn, asked the bishop what was the meaning of the miracle. The holy man answered, "By certain wicked charms practised to deceive the souls of the guests, the power of the Devil was concealed in this liquor: but the virtues of the cross of Christ have expelled it, and in its departure the liquor has been spilled upon the ground, as you see." This miracle was profitable to the salvation of many. For many were set free from the trammels of the Devil's secret agency, and abandoning foolish auguries and charms, took refuge in the purity of the true religion; seeing that the Divine power worked miracles through his servant, and that the machinations of the old serpent availed nothing against his holiness, and that what he had prepared for the destruction of a few, Christ's grace had turned to the salvation of many.

Clothaire, son of Clovis.

Destroys the charms of the Devil.

CHAPTER IX.

OF THE SICKNESS, DEATH, AND BURIAL OF THE HOLY MAN, AND HOW THE HOUSE IN WHICH HE DIED ESCAPED UNTOUCHED BY A FIRE.

This holy priest had now, by Divine Grace, ruled the church with great devoutness in preaching the Gospel

and with zealous piety about forty years, and during this time had, by his catholic doctrines, turned a multitude of persons to the purity of the Christian faith. The knowledge of God's law spread every where; the holy name of Christ was heard in the mouths of all; charity of life was visible in their conduct, love of their heavenly country burnt in the breasts of all; on appointed days the whole people thronged to the church, and celebrated with great joy the proper feast-days of our Saviour; alms were distributed abundantly to the poor, from house to house; the word of God was every where preached daily, and at the canonical hours the clergy sung in the churches hymns of praise. "Blessed," said they, "are the people who have these things: blessed are the people who have the Lord for their God!" For all lay down to rest in the beauty of peace, all took pleasure in the knowledge of truth, and delighted in the holiness of Christ's religion. But when this holy preacher and priest, ripe in virtues as in years, was now thought fit to receive from the Lord the reward of his labours, he was taken with a violent fever in the city of Atrebata; the Divine mercy so regulating it that where he had laboured so zealously, he might from thence arrive at eternal felicity, and in the arms of his brethren render up his soul to his Creator. But God, in order to signalize the departure of his servant, caused a pillar of light to shine in the night from the top of the house in which the holy man was lying; and it seemed to remain there two hours, and to reach even up to heaven. When this was told to the man of God, he immediately saw that it portended his own death: and he called to him his sons, that by their prayers his soul might be commended to his Creator. Having bestowed on them the sweet counsel of paternal love, and the last words of charity, he was strengthened by the holy viaticum of Christ's body and blood, and resigned his soul in the arms of his weeping brethren. O happy day for the holy priest! but most

The pillar of light rests on his house.

sorrowful for all the people, thus suddenly abandoned by so great a spiritual pastor—abandoned only by his bodily presence, for his intercession in the spirit will never fail them, if they continue to follow his precepts, and the example of his holy life. The clergy and much people assembled together, to perform the last obsequies of the reverend man: there were also other officers of the church, priests and deacons: but, wonderful to say, amid the voice of the earthly singers, as some pious men relate, a song was heard in heaven, and when they approached the bier on which the body was placed, and which was lying with all funeral honours in the midst of them, they found themselves unable to move it. Not knowing what to do, nor which way to turn, they asked the pious arch-priest Scopilio, who had been private secretary to the man of God, whether he remembered to have heard him give any instructions about his burial, being apprehensive that this might have happened because they intended to bury him within the walls of the city. Scopilio answered, that he had often heard him say no one ought to be buried in a town, which should be the abode of the living, not the resting-place of the dead. By his advice, therefore, they determined to bury him without the walls in the oratory which he had himself built; and immediately they lifted the bier with the greatest ease, and carried the holy body with lamps and hymns of praise to the place, where they buried him with great honours near the altar of the oratory. A noble treasure, in truth, was it which they here deposited in the ground! and miracles of Divine power are wrought there even to this day, such as those who have seen can tell better than the pen of the historian. In process of time, the house in which God's chosen servant died caught fire, and a certain holy woman, called Habita, saw Saint Vedast come and put out the fire. Thus the house escaped destruction, as did also the bed on which the man of God had died, that all men might see how exalted must be his happiness in heaven, inasmuch as even his

Funeral obsequies of St. Vedast.

house and bed were not suffered to be burnt on earth; and by his exceeding merit, with the assistance of Divine Miracles. Love, former miracles are daily related, and new ones performed. Blessed was the city of Attrebata, for such an excellent protector! Its mouldering walls are ennobled by his righteous deeds: all its people should rejoice in his holy intercession, and offer everlasting praise to Almighty God, who gave them so renowned a teacher, by whose preaching they have learnt the way of truth, and by whose prayers, if they continue in the firmness of the faith, and in holiness of life, they will remain safe from all adversity, and will arrive at the glory of eternal happiness through our Lord Jesus Christ, who reigns for ever and ever with the Father and the Holy Spirit, God, through ages of ages!—Amen!

CHAPTER X.

A HOMILY PREACHED TO THE PEOPLE ON THE ANNIVERSARY OF THE BIRTH OF ST. VEDAST.

The homily. Rejoice, my beloved brethren in the Lord, who have come together at this festival in honour of our holy father and protector, St. Vedast; and be joyful in the spirit, and praise from the bottom of your hearts the clemency of Jesus Christ our Lord, who, by the preaching of this holy priest hath deigned to bring us out of the errors of idolatry to a knowledge of His name: let us, then, with one consent follow the steps of so holy a teacher; let us not be degenerate sons of so great a father, but by noble conduct imitate the sanctity of his life. Let us, therefore, cast from us the works of darkness, and put upon us the armour of life, so that we may walk virtuously in the day: because the night of ignorance hath departed and the light of true science hath shone upon us, that we may be sons of light, and walk in all purity and

righteousness. Let no seeds of wickedness or malice be hidden in any of our hearts: for man sees the face, but God examines into the heart, nor can any thing be concealed from the eyes of His Omnipotence. Let us make ready ourselves in all goodness, that Vedast, our illustrious bishop and pious preacher, may rejoice to lead us on the last day before the tribunal of our Great Judge, so that, by the number of his children, his glory may be amplified, and we may earn the privilege of hearing that gracious sentence pronounced, "Come, ye blessed of my Father, enjoy the kingdom which hath been prepared for you from the beginning of the world!" He does not cease to help us daily in our earthly conflict by his pious prayers uttered from his heavenly country, desiring that we, his dearest children, begotten in Christ by his fatherly piety, may arrive at the glory of everlasting happiness. Wherefore, my beloved brethren, let every one of you in order, according to the measure of his strength, bravely resist the promptings of the Devil, that he may become worthy the crown of victory which shall never fade, in company with our pious father. "For the affections of this world," saith the apostle, "are not worthy to be compared to the future glory, which shall be revealed in us." The Divine Love, therefore, hath willed that the time of our labour should be brief and the reward of it lasting, and that for tribulation which shall last but for a time, we shall rejoice in the recompense of glory everlasting. Now, we have heard, when the life of God's beloved priest was read, what devotion he displayed in every excellence, how he chastened his body by rigorous abstinence, and strove to perform offices of charity to all men. Let us go on with all alacrity of mind, and with all our strength of body, following the traces of his holy life, that we may merit to be made partakers of the happiness in which he reigns with Christ. Let no carnal concupiscence or secular ambition impede our course: let us, by deeds of

The homily.

The homily. piety, accelerate our course to the gates of the heavenly country, where the inhabitants of the eternal city are waiting for us, and the King himself, who wishes all men to be safe, is anxiously looking for our salvation with his holy saints. It is our duty to co-operate with Him in the work of our salvation; for He hath loved us to such a degree that he did not spare his own Son, but gave him up for us all. Let us love Him because He first loved us; let us do His will, because His will is our happiness: let us always keep in mind what was said by the Source of all Truth to a certain rich man in the Gospel: "If you wish to enter into life, keep the commandments:" what are the commandments, save to fear God and to love our neighbour? "On these two commands hang all the law and the prophets!" Now, the love of our neighbour is proved in works of compassion. Whosoever hath the riches of this world, let him help the man who hath not. Whosoever possesseth the knowledge of learning, let him correct him who errs, as the Apostle James saith, "Whoso turneth one sinner from the error of his ways, covereth a multitude of his own sins." It behoveth us to know, dearest brethren, that, in proportion to the number of souls any man has gained to God, so will be the reward which he shall receive from God. What exalted glory do you not imagine St. Vedast must have in the heavenly kingdom with Christ, who gained by his zealous preaching such an innumerable people to Christ on earth! Or, how great glory do you then trust that man's soul must have among the angels, whose body hath so much honour among mankind! What cannot his pious prayers obtain in heaven, when on earth he performed such great miracles? But the zeal of his Gospel-preaching and the fervour of the love which glowed in his bosom, were greater than any miracles. See how manfully he sought to multiply the talents which he received from the Lord! Therefore shall he hear the Lord pronounce over him that happy

judgment, "Well done, thou good and faithful servant, The homily.
for thou hast been faithful over a few things: I will make thee ruler over many things. Enter thou into the joy of the Lord thy God." Small are the goods of this present life, in comparison of the goods which are to come; but whosoever labours faithfully in the former, shall rest happily in the latter. This holy saint, whom you have come together to honour, laboured for the salvation of many; wherefore on the day of judgment he shall receive the rewards of many. He chastened himself by rigorous abstinence, and benefited others by sedulous preaching: wherefore he is worthy to be praised by all men, according to the saying of Solomon, the wisest of men, "The memory of the just man shall be accompanied with praises, but the name of the wicked rotteth: whilst the life of the just shall be praised, the iniquity of the wicked, like dung, is detested by all men." What greater happiness can there be than by a good life and conversation to earn from God the glory of eternal happiness, and to be praised by the mouths of all men? Let us consider daily with what assurance we can come before the tribunal of the Chief Judge, what good works we can carry with us; His justice will be no accepter of persons; but will render to every one according to his works: and he who labours the most in the works of the Lord, shall receive the most in the kingdom of God. Let each of us, in whatever vocation he is placed, strive therein to work out his own salvation. The door of the heavenly kingdom is open to all; but the quality of men's merits will admit one man and reject another. How wretched must it be for a man to be shut from the glory of the saints, and to be consigned with the Devil to eternal flames! The burden of its sins sinks the soul into Tartarus; but the overflowing of God's justice exalts it to heavenly glory. Let us throng frequently to the church of Christ: let us diligently hear therein the word of God; and what we receive in

The homily. the ear let us retain in our hearts, that we may bear the fruit of good works in patience, and with brotherly love may each study to assist the another. We have abundant bright examples of our Heavenly Father in every office of charity, in the fervour of faith, in the long-suffering of hope, and in the persevering in goodness displayed by the holy man, whom we so much honour and so much love. Let us, in all our conversation, follow his holy footsteps with all the energy of our minds; that, walking in the way of his life, we may be thought worthy with him to receive the glory of eternal happiness, through the aid of our everlasting King and Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Spirit, God, world without end. Amen.

LETTERS

OF THE

VENERABLE BEDE.

I. AN EPISTLE

FROM BEDE TO ABBOT ALBINUS,

RELATING TO HIS ECCLESIASTICAL HISTORY.

Bede, the Servant of Christ, to the most Beloved and Reverend Father Albinus, Health!

I HAVE thankfully received the testimonies of your love which you have condescended to send me by the hands of our venerable brother Nothelm the priest, and especially your letter, in which you have shown so much solicitude, this second time, to give me aid and information for my Ecclesiastical History, a work which I first undertook at your instigation. Wherefore also I have with great propriety sent it to you, as I was able to finish it, to be copied.* But I intend to repay you by forwarding to you another volume for the same purpose, as I find, also, is consistent with your own wishes, namely, that which I have lately published on the building of Solomon's temple, and its allegorical signification. And I humbly beseech you, most loving father, and Christ's servants who are with you, to intercede fervently with the righteous in behalf of my frailty; and to admonish those, to whom you shall show my work, to do the same. Fare you well, my good and ever loving father in Christ.

* This Epistle appears to have been written about the year 734, to which period Bede brought down his Church History.

II. AN EPISTLE

FROM BEDE TO BISHOP EGBERT,*

CONCERNING ECCLESIASTIC DISCIPLINE.

Bede, the Servant of Christ, to his most Beloved the Right Reverend Bishop Egbert, Health!

§ 1. I REMEMBER hearing you say last year, when I spent a few days in your monastery for purposes of study, that you would wish, this year also, when you should arrive at the same place, to have me near you to converse with, for the same purposes of study, common to us both. If this wish could, by God's favour, be accomplished, there would be no need of my communicating with you at present by letter, since I could then more freely in private conversation say to you, face to face, whatever I wished or deemed expedient. But since the state of my health has, as you know, become such as to prevent this from coming to pass, I have yet, with brotherly devotion, in return for your affection, sent you by letter what I was not able to communicate in person. And I pray you by the Lord, not to consider the point of this letter to be fraught with arrogance and vanity, but as the true submission of humility and pious affection.

§ 2. I therefore exhort your Holiness, my beloved Bishop in Christ, to confirm both by holy life and by holy teaching, the sacred dignity which God, the Author of dignities and Giver of spiritual gifts, hath bestowed upon you. For neither of these is complete without the other: if the bishop whose life is pure, omits the duty of teaching, or the good teacher neglects to prac-

* He became Archbishop of York, A.D. 732.

tise what is right. But he who faithfully does both, is that servant who shall with joy await the coming of the Lord, hoping soon to hear "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." But if any one, which God forbid, shall receive the rank of bishop, and shall take no pains, either by a righteous life, to save himself from evil, or his people by punishing and admonishing them; what shall happen to him when the Lord comes at an hour that he knew not of, is declared plainly in that Gospel sentence, addressed to the unprofitable servant, "Cast him into outer darkness: where shall be weeping and gnashing of teeth."

Preaching and example inculcated.

Matt. xxv. 23.

§ 3. In particular, I advise your fatherly sanctity to abstain in your pontifical dignity from idle confabulations, and revilings, and other pollutions of the unrestrained tongue; and to occupy your tongue and mind in divine preachings and meditations on Scripture, and particularly in reading the epistles of the Apostle St. Paul to Timothy and Titus, and in the words of the blessed Pope Gregory, wherein he hath spoken much and curiously of the life and the faults of rulers, in his book of the Pastoral Rule, and in his homilies on the Gospel, that your language should always be seasoned with the salt of wisdom, elevated above the common diction, and more worthy of the Divine ear. For, as it is unbecoming that the holy vessels of the altar should ever be profaned by vulgar use and vile services, so is it in every respect untoward and lamentable, that he who is ordained to consecrate the Lord's sacraments upon the altar, should at one moment stand ministering to the Lord at such ceremonies, and then, leaving the church, with the same mouth and the same hands, with which he had before been handling sacred things, should suddenly talk of trifles or do what will give the Lord offence.

St. Gregory's Pastoral Rule recommended.

§ 4. Purity of tongue, as well as of conduct, is best

Purity of tongue.

preserved, not only by sacred reading, but also by intercourse with those who are devout servants of our Lord; so that if my tongue begins to run wild, or evil deeds suggest themselves to me, I may be sustained by the hands of my faithful brethren and preserved from falling. If this be expedient to all God's children, how much more so to men of that rank, who have not only the care of their own salvation, but also that of the church committed to their charge? as we find it written, "besides
2 Cor. xi. 28 those things that are without, that which cometh upon me daily, the care of all the churches. Who is made weak, and I am not made weak? Who is scandalized, and I burn not?" I do not say this from any suspicion that you act otherwise; but because it is noised abroad concerning some bishops, that they have no men of religion or continence near them; but rather such as indulge in laughter and jests, revellings, and drunkenness and other temptations of an idle life, and who rather feed their bodies with carnal food than their minds on the heavenly sacrifice. Such, if you should meet with any, I would wish you to correct by your holy authority, and advise them to have such witnesses of their conversation, both by night and day, as may suffice to benefit the people, by actions worthy of the Lord, and by suitable exhortations, and so further the spiritual labours of the bishops themselves. For read the Acts of the Apostles, and you will see by the narrative of Saint Luke, what companions

Paul and Barnabas.

Paul and Barnabas had with them, and what works they themselves wrought, wherever they went. For as soon as they entered a city or a synagogue, they sought to preach the word of God, and to disseminate it on every side. This, I would wish you also, beloved friend, to make your aim; for to this duty you were elected, to this you were consecrated, that with great virtues you should preach the Gospel, by the aid of him who is the Prince of all virtue, Jesus Christ our Lord. You will accomplish this, if, wherever you arrive, you gather together the in-

habitants, lay before them the words of exhortation, and in the character of leader of the celestial warfare, set an example of life together with all who may have come with you.

§ 5. And because your diocese is too extensive, for you alone to go through it, and preach the word of God in every village and hamlet, even if you give a whole year to it; it is necessary that you appoint others to assist you in the holy work, by ordaining priests and nominating teachers who may be zealous in preaching the word of God in every village, and celebrating the holy mysteries, and especially by performing the sacred rites of baptism wherever opportunity may offer. And in setting forth such preaching to the people, I consider it above every other thing important, that you should endeavour to implant deeply in the memory of all men the Catholic faith which is contained in the Apostles' Creed, and the Lord's Prayer as it is taught us in the Holy Gospel. And, indeed, there is no doubt that those who have studied the Latin language will be found to know these well; but the vulgar, that is, those who know only their own language, must be made to say them and repeat them over and over again in their own tongue. This must be done not only in the case of laymen, who are still in the life of the world, but with the clergy or monks, who are without a knowledge of the Latin tongue. For thus every congregation of the faithful will learn in what manner they ought to show their faith, and with what steadfastness of belief they should arm and fortify themselves against the assaults of unclean spirits: and thus every choir of those who pray to God will learn what they ought especially to ask for from the Divine Mercy. Wherefore, also, I have myself often given English translations of both these, namely, the Creed and the Lord's Prayer, to uneducated priests. For the holy prelate, Ambrose, also, speaking of faith, gives this admonition, that all the faithful should repeat the words of

Parochial clergy.

The Belief and the Lord's Prayer to be taught in the vulgar tongue.

the Creed every morning early, and so fortify themselves as by a spiritual antidote against the poison, which the malignant cunning of the Devil may either by night or by day cast out against them. But that the Lord's Prayer should be very frequently repeated, as even we have learnt by the habit of earnest deprecation and bending of knees.

Frequent repetition of the Lord's Prayer necessary.

§ 6. If your pastoral authority can accomplish these our suggestions in ruling and feeding Christ's sheep, who shall declare what a heavenly reward you will prepare for yourself before Him who is the Shepherd of shepherds? The fewer examples you find of this holy work among the bishops of our nation, the higher will be your reward for your individual merit, inasmuch as you will by this paternal care and affection stir up and excite God's people through the frequent repetition of the Creed, or holy prayer, to seek after intelligence, love, hope, and all those same heavenly gifts which are enumerated in their prayers. As, too, on the contrary, if you negligently discharge the duty committed to you by the Lord, you will take part hereafter with the wicked and idle servant for thus withholding your talent; especially if you have presumed to ask and receive from such temporal gifts, on whom you have not thought fit to bestow heavenly gifts in recompense. For when the Lord sent his disciples to preach the Gospel, and said to them, "And as ye go, preach, saying: The kingdom of heaven is at hand," he added, a little further on, "Freely ye have received, freely give; provide neither gold nor silver." If, therefore, he ordered them to preach the Gospel freely, and did not permit them to receive gold or silver, or any temporal payment of money from those to whom they preached, what hazard, I would ask, must hang over those who do the contrary?

St. Matthew, x. 7, 8, 9.

§ 7. Consider what a heavy crime is committed by those who diligently seek earthly lucre from their hearers, and take no pains for their everlasting salvation,

by preaching, exhorting, or rebuking them. Weigh this most anxiously and with the most careful attention, most beloved Prelate. For we have heard it reported, that there are many country-houses and hamlets of our nation situated on inaccessible mountains and thick forests, where, for many years, no bishop comes to perform any of the duties of holy ministry or Divine grace, yet none of these is free from paying tribute to the bishop; and yet not only is there no bishop among them to confirm by the laying on of hands those who have been baptized, but they have not even any teacher to instruct them in the truth of the faith, and in the difference between good and evil. Thus some of our bishops not only do not freely preach the Gospel and confirm those who have been baptized, but do what is worse; for they receive money from their hearers contrary to God's commands, and neglect the ministry of the word, which God ordained them to preach: whereas God's beloved high priest, Samuel, is recorded to have acted very differently, in the judgment of all the people.* "Therefore," says he, "I have dwelt before you from my youth even to this day; behold, here I am; say of me before God, and before his Christ, whether I have taken any one's ox or ass; whether I have falsely accused any one, or oppressed any one, or taken a gift from the hand of any one; and I will hold it for nought this day, and will restore it to you. And they said, Thou hast not accused us falsely; neither hast thou oppressed us, nor taken any thing from the hand of any man." In reward for his innocence and justice he was numbered among the leaders and priests of God's people, and in his prayers was heard by God and admitted to converse with him; as the Psalmist says, "Moses and Aaron among his priests and Samuel among

Samuel's example recommended.

Psalm xcix. 6.

* "I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whom have I defrauded?" &c. &c.—1 *Sam.* xii. 2, 3.

them that call upon his name; they called upon the Lord and he answered them. He spake unto them in the cloudy pillar."

§ 8. But, if we believe, and confess, that any good is wrought on the faithful by the laying on of hands, whereby they receive the Holy Spirit; it follows, on the contrary, that those who have not the laying on of hands, must be deprived of this benefit. On whom, then, does this privation reflect, if not on the bishops who promise they will be their guardians, but either from neglect or inability perform none of the spiritual duties of a guardian? Covetousness and nothing else, is the cause of this conduct. Against which the apostle (in whom Christ spake) argues, when he says, "The love of money is the root of all evil;" and again, "Neither shall the covetous inherit the kingdom of God." For when a bishop, for the love of money, has nominally taken under his guardianship a larger portion of the people than he can by any means visit and preach to the whole year round, it is plain that he is only gathering danger and destruction for himself, as well as those whose false guardian he is.

Against covetousness.

1 Tim. vi. 10.

1 Cor. vi. 10.

§ 9. Thus far, most beloved Bishop, have I briefly alluded to the calamity under which our country is suffering most severely, and I earnestly beseech you to strive to rectify what you see done amiss. For I believe you have a ready assistant in so good a labour in King Ceolwulph, who, by his own zeal for religion, will endeavour firmly to lend his aid in whatever relates to the rule of piety, and most especially will exert himself to promote and bring to completion the good works which you, his dearest relation, shall undertake; wherefore I would prudently advise him, that he should in your time make the ecclesiastical establishment of our nation more complete than it has hitherto been. This cannot be better done, in my opinion, than by consecrating more bishops, and following the example of the lawgiver, who, when he found himself unable alone to bear the strife and

King Ceolwulph. A.D. 729. to A.D. 737.

burden of the whole Israelitish people, moved by Divine inspiration, appointed and consecrated seventy Elders, whose aid and counsel might aid him in discharging his heavy duties. Who is there that does not see how much better it would be to divide the weighty load of ecclesiastical rule among several, who can the more easily bear each his portion, than for the whole weight to be laid on one,—a burden greater than he can bear? For the holy Pope Gregory, in his letters to the blessed Archbishop Augustine concerning the faith of our nation, which was still future and required their exertions to sustain it, ordered him to ordain twelve bishops therein, as soon as they should have embraced the faith, and that the Bishop of York should receive the pallium from the Apostolic See, and become their metropolitan. Wherefore, holy Father, I would wish that you should, under the holy guidance of the above-named king, whom God loveth, endeavour, to the best of your judgment, to make this number of bishops complete, in order that the number of ministers may abound, and the church of Christ be the more fully instructed in those things which pertain to the duties of our holy religion. And, indeed, we know that, by the negligence and foolish donations of preceding kings, it is not easy to find a vacant place where a new episcopal see may be erected.

Pope Gregory's letter to St. Augustine ordains twelve bishoprics, under the see of York.

§ 10. I should therefore consider it expedient, that a general council should be held, and the consent both of kings and bishops be obtained, that, by a proclamation, a place may be provided among the monasteries, where an episcopal see may be created. And, lest any abbot or monks may endeavour to contravene or oppose this decree, licence should be given them to choose some one from among themselves to be ordained bishop, and to rule with episcopal authority, over the adjoining country belonging to the same diocese, as well as the monastery itself: or, if no one can be found in that monastery fit to be ordained bishop, yet that it shall depend upon their

He recommends a general council for the creation of episcopal sees.

examination, according to the canonical statutes, who shall be ordained bishop of that diocese. By following this suggestion, and with God's assistance, you will find no difficulty, I think, in fulfilling the appointment of the Apostolic See, and the Bishop of the church of York will become the metropolitan. And, if it appear necessary that any addition of land or property should be made to such a monastery, that it may be the better able to undertake the episcopal duties, there are, as we know well, many places calling themselves monasteries, but exhibiting no sign whatever of a monastic system; some of which I should much like to see transferred by synodical authority, that their present luxury, vanity, and intemperance in meat and drink might be exchanged for chastity, temperance, and piety, and that they may so help to sustain the episcopal see, which is to be created.

Monastic institutions which had got into disuse, to be appropriated.

§ 11. And, seeing that there are many such large establishments, which, as is commonly said, are of use neither to God nor man, because they neither observe regular monastic life, nor yet supply soldiers or attendants of the secular authorities to defend our shores from barbarians; if any one were, according to the necessities of the times, to erect an episcopal see in such places, he may be shown to incur no blame of prevarication, but rather to be doing an act of virtue. For how can it be accounted a misdeed, that the unjust decrees of former kings should be set right by the correct judgment of princes better than they? or that the lying pen of unrighteous scribes should be destroyed and nullified by the discreet sentence of wiser priests, according to the example of ancient history, which, in describing the times of the kings of Judah, from David and Solomon to Hezekiah, the last of them, shows that some of them were religious, but the greater number reprobate; and that at one time the wicked censured the deeds of the good who went before them, but at another time the good, with the aid of God's holy spirit, zealously corrected the hurtful deeds of their wicked

predecessors, as was their bounden duty, by means of the holy priests and prophets; according to that saying of the holy Prophet Esaias, "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free." By which example it behoves your Holiness also, in conjunction with our religious king, to cancel the irreligious and unrighteous deeds and writings of those who lived formerly, and to fix your eye on such things as may benefit this province, either according to God, or according to the flesh; lest, in these our times, either religion cease altogether, (together with the love and fear of Him who seeth into the heart,) or the number of our secular soldiers become lessened, and our borders be no longer defended from the inroads of the barbarians. For, disgraceful though it be to say it, so many estates have been received under the name of monasteries by those who know nothing whatever of the monastic life, as you yourselves know better than I, that the sons of the nobles, or of discharged soldiers, can find no place wherein to receive their possessions; and thus, having nothing to do, and not marrying, though past the age of puberty, they are held by no tie of continence; and therefore either go beyond the sea and abandon their country, which they ought to fight for; or, with still greater wickedness and impudence, not being bound to chastity, become addicted to luxury and fornication, and do not abstain even from the very virgins who are dedicated to God.

Isaiah, lviii. 6.

§ 12. But others, who are laymen, and have no experience of the regular monastic life, nor any love for the same, commit a still greater scandal:—for they give money to the kings, and under pretence of erecting monasteries they acquire possessions, wherein the more freely to indulge their licentiousness; and procuring these by a royal edict to be assigned over to them in inheritance, they get the deed by which these privileges are confirmed, as if it were a matter worthy of God's notice, authenticated by the signatures of the bishops, abbots, and

Lay monasteries.

Lay monasteries and convents.

secular authorities. And thus, having gained possession of farms and villages, they free themselves from every bond, both human and Divine, and in the character of superiors over monks, though they are but laymen, they do nothing therein but gratify their desires. Nay, it is not monks that are there assembled, but all such as they can pick up, outcasts from other monasteries for disobedience, or men whom they can allure away from other monasteries, or, in short, such of their own followers as they can persuade to receive the tonsure, and promise monastic obedience to themselves. With such ill-sorted societies do they fill the cells which they have built, whilst they present a disgraceful spectacle, never before heard of: for at one time they are occupied with their wives and the care of raising children, and at another time they rise from their beds to occupy themselves with the internal concerns of the monastery. Furthermore they display the same folly in procuring land for their wives, as they say, to erect convents, and these, equally foolish, though also laics, suffer themselves to become the superiors over Christ's handmaidens. Well suited to them is the proverb that wasps, though they can make combs, yet store them with poison instead of honey.

§ 13. Thus for about thirty years, ever since King Aldfrid was removed from this life, our province has been involved in such folly and error, that there has not been a single præfect since that time, who has not furnished himself during his præfecture with a monastery of this kind, and involved his wife also in the guilt of such wicked traffic; and thus this wicked custom has prevailed, and the king's ministers and servants have bestirred themselves to do the like. So that numbers of men have been found, who call themselves abbots and præfects, or ministers or servants of the king, who, although as laymen, they may have learnt a little of the monastic life, not by experience, but by hearsay, yet are utterly without share of that character and profession

which is required to teach it; and, indeed, such men, as you know, on a sudden submit to the tonsure, and of their own judgment, from laymen, become not monks but abbots. But, inasmuch as they have no knowledge nor love of the above-named excellence, what can be more applicable to them than that malediction of the Gospel, "If the blind lead the blind, both shall fall into the ditch?" Such blindness might, in truth, some time or other, be put an end to and restrained by regular discipline, and expelled by pontifical and synodical authority beyond the limits of the Holy Church, if the pontiffs themselves were not found to aid and abet such crimes; for they not only do not take care to annul such unrighteous decrees by righteous ones, but rather do all in their power to confirm them by their own subscriptions, as we have said before, prompted by the same love of money to confirm those wicked writings, as the purchasers themselves were to buy such monasteries. I could tell you much more about these and such like traitors to their own cause, by whom our province is grievously vexed, if I did not know that you are yourself well acquainted therewith. For in what I have written to you already, I have not supposed that I was informing you of a thing which you were before ignorant of, but I wished to advise you in a friendly manner, to correct with all diligence faults, of the existence of which you were already well informed.

These evils encouraged for lucre by the pontiffs themselves.

§ 14. And now I pray and beseech you in the Lord, to protect the flock committed to you from the fury of assailing wolves; and remember that you are appointed to be their shepherd, not a hireling; to show forth your love of the Chief Shepherd, by the skilful feeding of his sheep; and to be ready with the blessed Prince of the Apostles, if occasion require, to lay down your life for the same. Beware, I entreat you, lest on the day of judgment that same Prince of the Apostles, and the other leaders of faithful flocks, present to the Lord

The duty of a bishop.

the fruits of their pastoral care, whilst among yours may be found a portion, that deserves to be placed on his left hand among the goats, and to depart with curses unto everlasting punishment; nay, even yourself may on that day deserve to be classed among those of whom Esaias said: "He shall be the least among a thousand, and a little one among a strong nation." For it is your duty most diligently to inquire into whatever right and wrong is done in all the monasteries of your district, that no abbot, who is ignorant of the rules or despises them, and also that no unworthy abbess, be placed over any society of Christ's servants or handmaidens. And on the other hand, that no contemptuous and undisciplined society of contumacious hearers spurn against the supervision of their spiritual masters; and this the more especially, since you say, that all inquiry into what is done within the walls of a monastery belongs to you, and not to the king, or any of the secular princes, save when any one in the monasteries is found to have offended against the princes themselves. It is your duty, I say, to provide, lest the Devil usurp the sovereignty in places dedicated to the Lord; lest discord take the place of peace, strife of piety, drunkenness of sobriety, and fornication and murder reign instead of charity and chastity; lest there be found among you some, of whom it may truly be said, "I saw the wicked buried, who, when they were alive, were in the holy place, and were praised in the city, as if of righteous deeds."

Cure of souls.

§ 15. But those also, who still live abroad in the world, demand a portion of your most anxious care, as we forewarned you in the beginning of this epistle; you should furnish them with competent teachers of the word of everlasting life, and among other things instruct them by what works they may render themselves most pleasing to God; from what sins those, who wish to please God, ought to abstain; with what sincerity of

heart they ought to believe in God; with what devotion to supplicate the Divine mercy; with what frequent diligence to use the sign of the Lord's cross, and so to fortify themselves and all they have against the continual snares of unclean spirits; and how salutary it is for all classes of Christians to participate daily in the body and blood of our Lord, as you well know is done by Christ's Church throughout Italy, Gaul, Africa, Greece, and all the countries of the East. Now, this kind of religion and heavenly devotion, through the neglect of our teachers, has been so long discontinued among almost all the laity of our province, that those who seem to be the most religious among them, communicate in the holy mysteries only on the day of our Lord's birth, the Epiphany and Easter, whilst there are innumerable boys and girls, of innocent and chaste life, as well as young men and women, old men and old women, who without any scruple or debate are able to communicate in the holy mysteries on every Lord's day, nay, on all the birth-days of the holy Apostles or Martyrs, as you yourself have seen done in the Holy Roman and Apostolic Church. Morever, if married, let any one point out to them the measure of continence, and hint to them the virtue of chastity; and that in this both may have power to act, and be ready to submit.

Daily communion recommended.

§ 16. Thus much, most Holy Prelate, have I attempted briefly to express, both for the love of you, and for the sake of general utility, with many wishes and exhortations that you endeavour to rescue our nation from its old errors, and bring it back to a more certain and direct path; and that, mindful of a heavenly reward, you persist in bringing to perfection this holy and excellent work, whatever be the rank or condition of those who attempt to impede or hinder your good exertions. For I know that there will be some who will oppose these my exhortations, and especially those who feel that

they are themselves involved in those crimes against which I warn you: but you must remember the apostolic answer, "We must obey God rather than man." For it is a command of God, "Sell what ye have and give to the poor; and, unless a man shall renounce all things which he possesses, he cannot be my disciple." But there is in these days a tradition among some men, who profess themselves to be servants of God, not only not to sell what they possess, but also to procure what they have not. How, then, can a man dare, if he would enter God's service, either to retain those things, which he possessed whilst he was in the secular life, or under the cloak of a more holy life, heap together riches which before he had not? Since, also, the rebuke of the Apostle is well known, whereby Ananias and Sapphira, attempting so to act, were not corrected by any measure of penance or retribution, but were punished by sentence of death? and yet they sought not to gain what belonged to others, but unmeetly to retain their own. Wherefore it is manifest, how far the thoughts of the Apostles were from making acquisition of money, whose rule in God's service was this, "Blessed are ye poor, for yours is the kingdom of God." And, on the other hand, they were alike instructed by a warning of the opposite tendency; "Woe to you rich, for you have your consolation." Or, must we suppose that the Apostle erred, and wrote a falsehood, when he admonished us, saying, "Brethren, be not deceived," and immediately after added, "Neither the covetous, drunkards, nor the rapacious shall possess the kingdom of God." And, again, "But know ye this, that every one who is a fornicator, or unclean, or covetous, or rapacious, which is the service of idols, has no inheritance in the kingdom of God or Christ." Since, therefore, the Apostle expressly names covetousness and rapacity to be idolatry, how can those be wrong, who either have kept back their hands from signing a deed

In a religious community, all things should belong to the community.

of wicked trafficking, even in defiance of the king's command, or who have also offered their hands to cancel former unjust writings and subscriptions?

§ 17. And, indeed, we must wonder at the rashness of those foolish men, (or rather we should call them blind, and pity their wretchedness,) who, without any regard to the fear of God, are proved to cancel and set at nought what they, the apostles and prophets, have written by the inspiration of the Holy Spirit, but nevertheless are afraid to erase or annul what themselves, or men like themselves, have written from the dictates of covetousness or luxury, as if, forsooth, it were sacred and sanctioned by Heaven itself. In this, unless I am deceived, they imitate the Gentiles, who despise the worship of God, but bow down before the deities which they have conceived in their own minds, and which their own hands have made. These they fear, worship, adore, and pray to, being indeed worthy of that rebuke of our Lord's whereby he reproved the Pharisees, when they preferred their own secondary precepts to the Law of God: "Why do ye also transgress the word of God through your traditions?" But if they shall even produce writings got up in defence of their covetousness, and sanctioned by the subscription of noblemen, I beseech you never to forget the sentence of our Lord, wherein he says, "Every plantation that my heavenly Father hath not planted, shall be rooted out." And I would fain moreover ask you this question, most Holy Prelate? Our Lord protests that "wide is the gate and broad the way which leadeth to destruction, and multitudes there be that enter in thereat; whilst straight is the gate and narrow the way that leadeth unto life, and few there be that find it." What, then, do you believe concerning the life or eternal safety of those, who throughout all their lives are known to be walking through the wide gate and broad way, and do not, even in the trifling things, restrain or resist their

passions, whether of the mind or body, for the sake of a heavenly reward? Unless, perhaps, their alms, which amid their daily covetousness and enjoyments they give to the poor, are to be considered as able to exempt them from blame; whereas the hand itself, as well as the conscience which offers a gift to God, ought to be pure and free from offence. Or unless, also, they may be thought to be redeemed, now they are dead, by others, through the mystery of the holy oblation, of which, whilst they were alive, they appeared unworthy? Does the fault of covetousness appear to be trifling in them? I will speak a little more fully on this point. This it was, which rendered Balaam, a man full of the spirit of prophecy, an outcast from the lot of the saints. It was this which polluted Achan with sharing in the cursed thing, and thereby destroyed him. It stripped Saul of the diadem of the kingdom; it deprived Gehazi of the merits of prophecy, and defiled him and his seed with a perpetual leprosy. It cast down Judas Iscariot from the glory of his apostleship: Ananias and Sapphira, of whom we have before made mention, thereby became unworthy of the society of the monks, and were punished by the death of the body: and, to turn to heavenly examples, the angels were thereby cast down from heaven, the first created beings expelled from a paradise of endless enjoyment. And if you must know, this is that three-headed dog of Hell, called Cerberus in the fables, from whose ravening teeth the Apostle John would save us, when he says, "Beloved, love not the world nor those things that be therein: if any man love the world, the love of the Father is not in him. For every thing which is in the world, is the desire of the flesh, and the desire of the eyes, and the pride of life, which is not of the Father, but is of the world." Thus much briefly have I said against the poison of covetousness. But if I were to treat in like manner of drunkenness, feasting, luxury,

Love of the world incompatible with the love of God.

and other contagions of the same kind, my letter would be indefinitely lengthened. May the grace of the Chief Shepherd ever keep you safe for the wholesome feeding of his flock, Prelate, most beloved in our Lord: Amen!

Here followeth:

AN ACCOUNT OF THE

SEVEN WONDERS OF THE WORLD.

And also:

THE BOOK OF

THE HOLY PLACES.

ABRIDGED FROM THE WORKS OF THE ANCIENTS.

OF

THE SEVEN WONDERS

OF

THE WORLD.

THE FIRST.

Capitol of Rome.

Of the seven wonders of the world,* made by the hand of man, the first is the Capitol at Rome, the very salvation of the inhabitants, and greater than a whole city. In it were statues of the nations subdued by the Romans, or images of their gods, and on the breasts of the statues were inscribed the names of the nations which had been conquered, with bells hanging from their necks. Priests or watchmen attended on these by turns, day and night, and showed much care in watching them. If either of them should move, the bell made a noise, and so they knew what nation was rebelling against the Romans. When they knew this, they communicated the information by word of mouth or by writing to the Roman princes, that they might know against what nation they were next to turn the Roman arms.

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* The modern enumeration of the wonders of the world is thus:—I. The Pyramids of Egypt. II. The Hanging Gardens of Babylon. III. The Temple of Diana. IV. The Mausoleum of Artemisia. V. The Colossus of Rhodes. VI. The Statue of Jupiter Olympius. VII. The Pharos of Alexandria.

THE SECOND.

The second is the Light-house of Alexandria,* which was founded on four glass arches, twenty paces deep beneath the sea. The wonder is, how such large arches could be made, or how they could be conveyed without breaking; how the foundations, which are cemented together above, could adhere to them, or how the cement could stand firm under the water; and why the arches are not broken, and why the foundations cast in above do not slip off. Pharos of Alexandria.

THE THIRD.

The third is the figure of the Colossus† in the island of Rhodes, a hundred and thirty-six feet long, and cast of melted metal. The wonder is how such an immense mass could be cast, or how it could be set up and not fall. Colossus of Rhodes.

THE FOURTH.

The fourth wonder is the iron figure of Belerophon on horseback, which hangs suspended in the air over the city, and has neither chains nor any thing else to support it; but great magnetic stones are placed in vaults, and so it is retained in assumption (*position*), and remains in balanced measure. Now the calculation of its weight is about five thousand pounds of iron. Figure of Belerophon.

THE FIFTH.

The fifth wonder is the Theatre of Heraclea, carved out of one piece of marble, so that all the cells and Theatre of Heraclea.

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* The cost of this famous tower was equal to £180,000 of our money. It was built by order of Ptolemy Philadelphus, by Sostratus, in the 124th Olympiad, who affixed this inscription:—SOSTRATVS . CNIDIVS . DEXIPHANIS . F . DIIS . SERVATORIBVS . PRO . NAVIGANTIBVS.

† The Colossus was erected by Chares, a pupil of Leusippus, across the harbour of Rhodes. After standing fifty years, it was overthrown by an earthquake. It was of so great bulk, that when the Saracens took Rhodes, A.D. 667, they loaded 900 camels with the brass that was remaining of it.

rooms of the wall, and the dens of the beasts, are made out of one solid stone. It is supported on four arches carved out of the same stone; and no one can whisper in the whole circle so low, either to himself or to another, without being heard by every one who is in the circle of the building.

THE SIXTH.

Bath of Apollotaneus.

The sixth wonder is the Bath, which is such, that when Apollotaneus has lighted it with one candle of consecration, it keeps the hot baths continually burning without being attended to.

THE SEVENTH.

Temple of Diana.

The seventh wonder is the Temple of Diana, on four pillars. Its first foundations are arched drains;* then it increases gradually, upper stones being placed on the former arches. Thus: upon these four are placed eight pillars and eight arches; then in the third row it increases in a like proportion, and stones still higher are placed thereon. On the eight are placed sixteen, and on the sixteen thirty-two; the fourth row of stones is on the fifth row of arches, and sixty-four pillars complete the plan of this remarkable building.

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* The Temple of Diana was built at the foot of a mountain, in marshy ground, to secure it from earthquakes. This greatly increased the expense, as it was necessary to construct drains, to convey the water, which descended from the mountain into the Cayster. To secure the conduits which were to bear the weight of this immense edifice, beds of charcoal were laid down, firmly rammed, and upon them others of wool. The Temple was 425 feet in length and 200 in breadth, and supported by 127 pillars of Parian marble, and of the Ionic order, each 60 feet in height. Bede makes the number less by 13. The estimated weight of each pillar, with its base, was 150 tons of marble. According to Pliny, it was upwards of 400 years before it was completed. Not a vestige now remains, and even its precise site is a subject of conjecture.

THE BOOK

OF

THE HOLY PLACES.

ABRIDGED FROM THE WORKS OF THE ANCIENTS.

CHAPTER I.

OF JERUSALEM.

City of Jerusalem.

The city of Jerusalem is almost circular in its form, and the compass of its walls is by no means inconsiderable, and formerly included Mount Sion, which is close by, towards the south, and looks like the citadel of the town. The greater part of the city is lower than the mountain, and lies on the plain summit of one of the lower hills in the neighbourhood. After our Lord's passion it was destroyed by the Emperor Titus; but was restored and enlarged by Ælius Hadrianus Cæsar, from whom it received the name of Ælia. This is the reason why the place where our Lord suffered and was buried is now within the walls, whereas it was at that time without. In the circumference of its walls, which is extensive, there are eighty-four towers and six gates. The first is David's gate, to the west of Mount Sion: the second is the gate of the Fuller's Valley: the third is St. Stephen's gate: the fourth, Benjamin's: the fifth is the Postern or little gate, through which we go down by steps to the Valley of Jehoshaphat: the sixth gate is called Thecuitis. The most celebrated of these are the three gates of egress; the first towards the west, the second towards the north, and the third towards the east. On the

north-west, the brow of Mount Sion appears above the city; and this part of the walls, with the interposing towers, is proved to have had no gates; namely, from David's gate above-mentioned, to that front of Mount Sion which looks with a rugged precipice towards the east. For the position of the city itself is this: it begins from the northern brow of Mount Sion, and falls with a gentle slope towards the walls on the north-east, where it is lower, so that the rain which falls runs in streams through the eastern gates, and carries with it all the filth of the streets into the brook Cedron, in the Valley of Jehoshaphat.

CHAPTER II.

OF THE SEPULCHRE OF OUR LORD, OF THE CHURCHES OF CONSTANTINE AND GOLGOTHA, AND OF THE OTHER HOLY PLACES IN JERUSALEM.

The Holy Sepulchre and other Holy Places.

When you have entered the city on the northern side, first of the Holy Places, as regards the order of the streets, you must turn out of the way to see the Church of Constantine, which is called: The Martyrdom. It was built in the most magnificent and princely style by the Emperor Constantine, to commemorate the finding of our Lord's cross in this place by his mother Helena. To the west of this is seen the Church of Golgotha, where too may be seen the rock which formerly bore the very cross that was fastened to our Lord's body; but which now bears a very large silver cross, and a great wheel of brass hangs from above with lamps. Under the place of our Lord's cross, a vault is hewn out of the rock, in which sacrifice is offered on an altar for honourable persons deceased, their bodies remaining meanwhile in the street. To the westward of this is the Anastasis, that is, the round church of our Saviour's re-

surrection, encompassed with three walls, and supported by twelve columns. Between each of the walls is a broad space, containing three altars at three different points of the middle wall, on the north, the south, and the west. It has eight doors or entrances through the three opposite walls; four whereof front to the north-east, and four to the south-east. In the midst of it is the round tomb of our Lord cut out of the rock, the top of which a man standing within can touch; the entrance is on the east; against it is laid that great stone, which to this day bears the marks of the iron tools within, but on the outside it is all covered with marble to the very top of the roof, which is adorned with gold, and bears a large golden cross. In the north part of the monument is the tomb of our Lord, hewn out of the same rock, seven feet in length, and three palms above the floor; the entrance being on the south side, where twelve lamps burn day and night, four within the sepulchre, and eight above on the right-hand side. The stone that was laid at the entrance to the monument, is now cleft in two; the lesser part of it stands as a square altar before the door of the monument; the greater part makes another square altar in the east part of the same church, and appears under the linen cloths. The colour of the said monument and sepulchre appears to be white and red. Attached to this church on the right side is the square church of the blessed Mother of our Lord. In the street which unites the Martyrdom and the Golgotha is a seat, in which is the cup of our Lord concealed in a casket. It is touched and kissed through a hole in the covering. It is made of silver, has two handles, one on each side, and holds a French quart. In it also is the sponge which was used to minister drink to our Lord. But where Abraham built an altar whereon to sacrifice his son, there is a large wooden table on which the people lay alms for the poor. All these particulars, which I

have here mentioned, I have endeavoured to render more intelligible by the following picture.

(*The drawing is wanting in the Manuscripts.*)

The soldier's lance also is kept inserted in a wooden cross, in the portico of the Martyrdom, and its shaft, which has been broken in two pieces, is an object of veneration to the whole city.

CHAPTER III.

OF MOUNT SION AND THE CHURCH BUILT THEREON, OF BETHSAIDA AND SILOAM.

Mount Sion and the church of Bethsaida.

Now all these Holy Places, which we have mentioned, are situated beyond Mount Sion, to which the elevated ground extends as it falls away towards the north. But in the lower part of the city, where there was a temple built in the neighbourhood of the wall, on the eastern side, and joined to the city itself by a bridge which formed a thoroughfare between, the Saracens have now erected there a square building, with upright planks and large beams placed, in the roughest manner, over some ruins of the walls, and they frequent the place for prayer. There is room for three thousand persons. There are a few cisterns there to supply water. In the neighbourhood of the temple is the pool of Bethsaida, marked by its two basins, one of which is generally filled by the rains of winter, the other is discoloured with red water. On that front of Mount Sion, which has a rugged precipice facing the east, the fountain of Siloa bursts forth between the walls at the bottom of the hill. According as it receives an increase of water from time to time, it flows towards the south; therefore, its waters are not sweet, but the day and hour of its springing up are

uncertain, and it rushes with much noise amid the hollows in the ground and the hard rocks. On the level summit of Mount Sion are numerous cells of monks surrounding a large church, built there, as they say, by the Apostles, because they received the Holy Spirit in that place, and Saint Maria died there. The place of our Lord's holy supper is shown within; and a marble pillar stands in the middle of the church, to which our Lord was tied when he was scourged. The figure of the church is said to have been something like this:— Fountain of Siloa.

(*The drawing is wanting in the Manuscripts.*)

Here is also shown, on the outside of the city, the rock on which the first martyr, Stephen, was stoned: but in the middle of Jerusalem, where the dead man came to life when our Lord's cross was placed above him, stands a lofty pillar, which at the summer solstice does not throw a shadow, wherefore it is thought that the centre of the earth is in this place; and it has been said in history, "God, ages ago, hath wrought our salvation in the middle of the earth." According to which opinion Victorinus, Bishop of the church of Pictavia, writing of Golgotha, hath these words:—

"Est locus, ex omni medium quem credimus orbe,
Golgotha Judæi patrio cognomine dicunt."

"In the Earth's centre, 'tis believed the place
By Jews called Golgotha, we seek to trace."

CHAPTER IV.

OF ACHELDEMACH, AND THE PLACE WHERE JUDAS HANGED HIMSELF.

After passing out through David's gate, we come to a fountain which runs through the valley towards the south. Half-way down the stream on the western side, Judas is said to have hanged himself. For there is Acheldemach.

there a large and very ancient fig-tree, according as Juvencus writes :—

"Informem rapuit ficus de vertice mortem."

"And met grim Death from off the Fig-tree's bough."

Moreover, Acheldemach, on the south side of Mount Sion, is still famed for the bodies of foreigners and ignoble people that are brought there, some to be buried in the ground, others to rot upon its surface.

CHAPTER V.

OF THE NAPKIN FROM OUR LORD'S HEAD, AND OF ANOTHER AND LARGER TOWEL MADE BY THE VIRGIN MARY.

The holy napkins.

THE napkin from our Lord's head was stolen after his resurrection by a most good and Christian Jew, who kept it till his death, and left no end of riches. On his death-bed he asked his sons which of them would have the napkin, and which his other treasures. The elder chose the worldly money: the younger took the napkin. In process of time the wealth of the former diminished until he was reduced to poverty; but the riches of the younger increased with his faith, and the napkin continued for five generations in the possession of the faithful. After this, it fell into unholy hands, and increased their wealth as much as it had done in the case of the Jews, and for a very long time; until after long quarrels, the Christian Jews saying they were the heirs of Christ, and the unbelieving ones saying that they ought to inherit what had belonged to their fathers, Majuizas, king of the Saracens, who lived in our own times, was made umpire. He immediately kindled a large fire, and prayed Christ, who had deigned to wear this on his head for our salvation, to decide the question. The napkin was thrown into the fire, but rose out

o it again most rapidly, and floated along, as if in sport, through the air; and at last, whilst both parties were looking on, it gently lowered itself into the bosom of one of the Christians, and was the next morning kissed and venerated by all the people. The length of it was eight feet. There is another rather larger in the same church, made by Saint Mary, having figures of the twelve Apostles, and of our Lord himself. One side of it is red, and the other green.

CHAPTER VI.

OF THE PLACES NEAR JERUSALEM, AND THE CHURCH IN THE VALLEY OF JEHOSHAPHAT, WHERE SAINT MARY WAS BURIED.

Places near Jerusalem, and Valley of Jehoshaphat.

The country round Jerusalem is rocky and mountainous. The ground on the north, from that city to Arimathæa, is, at intervals, rough and stony. There are open valleys covered with thorns extending all the way to the region of Thanitis; but from Ælia to Cæsarea of Palestine, though some narrow and craggy places are found for a short distance, yet the principal part of the way is a level plain, interspersed with olive-yards: the distance is seventy-five miles. The length of the Land of Promise from Dan over to Beersheba is a hundred and sixty miles, and from Joppa to Bethlehem forty-six miles. Near Jerusalem and the wall of the Temple is Gehennon, which is the Valley of Jehoshaphat, extending from north to south, and through it flows the brook Cedron, when it is swelled by a fall of rain. This valley, forming a small level plain, is well watered and woody, and full of delightful things: formerly there was in it a place dedicated to Baal. Here was the tower of King Jehoshaphat, containing his tomb; on the right side of it was a separate chamber, cut out of the rock of Mount

Olivet, containing two hollow sepulchres, one of the old Simeon, the other of Joseph the husband of Saint Mary. In the same valley is the round church of Saint Mary, divided by slabs of stone; in the upper part are four altars; on the eastern side below there is another, and to the right of it an empty tomb, in which Saint Mary is said to have reposed for a time: but who removed her, or when this took place, no one can say. On entering this chamber, you see on the right hand side a stone inserted in the wall, on which Christ knelt when he prayed on the night in which he was betrayed; and the marks of his knees are still seen in the stone, as if it had been as soft as wax.

CHAPTER VII.

OF MOUNT OLIVET, AND THE CHURCH FOUNDED UPON IT, WHERE OUR LORD ASCENDED TO HEAVEN.

The Mount of Olives.

THE Mount of Olives is five miles distant from Jerusalem, and is equal in height to Mount Sion, but exceeds it in breadth and length; it bears few trees except vines and olive-trees, and is fruitful in wheat and barley, for the nature of that soil is not calculated for bearing things of large or heavy growth, but grass and flowers. On the very top of it, where our Lord ascended into heaven, is a large round church, having about it three vaulted porches. For the inner house could not be vaulted and covered, because of the passage of our Lord's body; but it has an altar on the east side, covered with a narrow roof. In the midst of it are to be seen the last prints of our Lord's feet, and the sky appears open above where he ascended; and though the earth is daily carried away by believers, yet still it remains as before, and retains the same impression of the feet. Near this lies a brazen wheel, as high as a man's

neck, having an entrance towards the west, with a great lamp hanging above it on a pulley, and burning night and day. In the western part of the same church are eight windows; and eight lamps, hanging opposite to them by cords, cast their light through the glass as far as Jerusalem; this light is said to strike the hearts of the beholders with a sort of joy and humility. Every year, on the day of the Ascension, when mass is ended, a strong blast of wind is said to come down, and to cast to the ground all that are in the church. The whole of that night lanterns are kept burning there, so that the mountain and the country beneath appear not only lighted up, but actually to be on fire. Of this church, also, I have thought proper to add below a resemblance.

(*The drawing is wanting.*)

The monument of Lazarus is indicated by a church built on the same spot, and a large monastery in a field at Bethany, in the midst of a large grove of olives. Bethany is fifteen furlongs from Jerusalem. There is also a third church on the same mountain, towards the northern side of Bethany, where our Lord spoke to his disciples, before he suffered, concerning the day of judgment.

CHAPTER VIII.

OF THE SITUATION OF BETHLEHEM, AND THE CHURCH WHERE OUR LORD WAS BORN; AND OF THE TOMBS OF DAVID AND HIERONYMUS, AND THE THREE SHEPHERDS.

Bethlehem, its church and tombs.

Bethlehem is six miles distant from Jerusalem, towards the south. It is situated on a narrow ridge, surrounded on every side by valleys: it is a mile long from west to east, and has a low wall built along the edge of the brow of the hill. At its eastern angle there is a

sort of natural cave, the outer part of which is said to have been the place of our Lord's birth; the inside is called "Our Lord's Manger." The whole of this cave is covered within with beautiful marble, over the place where especially our Lord is said to have been born. It has above it the great church of St. Mary. Near the wall is a hollow stone, which received back from the wall the first water in which our Lord's body was washed, when it was thrown away, and still retains the same. If by any accident or service it has been emptied, it nevertheless becomes again, in a short time, as full as before. To the north of Bethlehem, in a neighbouring valley, is the tomb of David, in the middle of the church, covered with a low stone, and with a lamp placed above it. In a church which stands in an adjoining valley, to the south, is the tomb of Jerome. Moreover, on the eastern side, in the tower of Ader, that is, of the Flock, at the distance of a thousand paces from the city, is a church, containing monuments of the three shepherds who were present at our Lord's birth. I have stated these facts on the authority of Bishop Archulph. But Erras writes in plain terms, that David was buried in Jerusalem, in the King's-way, which leads from Ælia to Cedron; that Bethlehem is to the east of it, and to the west is the tomb of Rachel, having her name inscribed upon it even to this day.

CHAPTER IX.

OF THE SITE OF HEBRON, AND OF THE MONUMENTS OF THE FATHERS AND OF ADAM.

City of Hebron.

HEBRON, once a city, and the capital of David's kingdom, shows only by its ruins what it was formerly. It lies in a broad plain, twenty-two miles distant from

Ælia. One furlong to the east of it is a double cave in the valley, where are the tombs of the patriarchs enclosed by a square wall, with their heads lying to the north. Each of the tombs is covered with a single stone, worked like the stones of a church, and of a white colour, for those of the patriarchs. Adam's is of meaner and more common workmanship, and lies not far from them at the farthest northern extremity. There are also some poorer and smaller monuments of three women. The hill Mamre is a thousand paces from the monuments, and is full of grass and flowers, having a flat plain on the top. In the northern part of it is Abraham's oak, a stump about twice the height of a man, enclosed in a church. Passing through Hebron towards the north, one sees to the left a mountain of no great size, covered with fir-trees, at a distance of three thousand paces from Hebron. Fir-wood is carried from this place to Jerusalem on camels, for carriages and waggons are seldom seen throughout the whole of Judæa.

Tombs of the patriarchs.

CHAPTER X.

OF JERICHO AND THE HOLY PLACES IN THOSE PARTS.

Jericho lies to the east of Ælia, and is distant from it nineteen thousand paces. It has been three times levelled with the ground; and the house of Rahab, in reward for her faith, is the only one which remains; for its walls are still standing, though without a roof. The place where the city stood now contains corn-fields and vineyards. Between this and the Jordan, which is about five or six miles distant, are large groves of palm-trees, with small plains interspersed, and inhabitants of the race of the Canaanites. The twelve stones, which

Jericho and other Holy Places.

Jericho and its vicinity.

Joshua ordered to be taken out of the Jordan, lie in the church of Galgatis, against the wall on each side. Each of them is so heavy that two men could hardly lift it: one of them has been by some accident broken in two, but the pieces have been again united by means of iron. Near Jericho is a fountain of plentiful water, good to drink and fit for irrigation, though it formerly was very ill adapted for fertilizing the ground, and very offensive to the taste; but it was purified by Elisha the Prophet, who threw a vessel of salt into it. Around lies a plain, seventy furlongs in length and twenty broad, in which are gardens of extraordinary beauty, with various kinds of palm-trees, and swarms of bees of surpassing excellence. Opobalsam, also, is here produced, which bears this name from the following circumstance:—The countrymen cut narrow channels in the bark with sharp stones, and the sap gradually oozing out through these openings, forms itself into pearl-like drops. Now the Greek word *ope* signifies *a cavern*, or opening. They say the cypress and myrobalanum are there produced. The water of the fountains, like other things, is there most excellent; in summer it is cold, in winter lukewarm: the air is so mild that they wear linen garments in the winter. The city itself is built in the plain, which it overlooks, and it is bare of animals; for the soil is sickly and hungry, and therefore abandoned by inhabitants. From the territory of the city Scythopolis to the region of Sodom and Asphaltis, extends an open country. Over against this is a mountain above the river Jordan, extending from the city Julias to Zoar, which borders on Arabia Petræa, where also there is a mountain called the Iron Mountain. Between these two mountains is a plain, which the ancients called the Great Plain: its Hebrew name is Aulon. The length of it is two hundred and thirty furlongs; in breadth it is a hundred and twenty: it begins at the village of Gennabara, and ends at the lake Asphaltus. The Jordan

Aulon, or the Great Plain.

divides it in the middle, and the banks are rendered most luxuriant by the deposits of the river; so that the produce of the trees is everywhere most abundant along the margin of the stream, but elsewhere it is rather scanty; for the soil, except where the river runs, is dry and barren.

CHAPTER XI.

OF THE RIVER JORDAN AND THE SEA OF GALILEE, OTHERWISE CALLED THE SEA OF TIBERIAS.

The river Jordan.

The sources of the Jordan itself are commonly thought to be in the province of Phœnicia, at the foot of Mount Libanus, where Panium, or Cæsarea Philippi, is situated. This town, Panium, so called as descriptive of the cave from which the river Jordan flows, is said to have been built up and adorned by King Agrippa, with wonderful magnificence. In the country of Trachonitis, there is a fountain, after the likeness of a wheel, from which it has received the name of Phiale, fifteen miles distant from Cæsarea, full of sweet water, and having this peculiarity, that it never overflows, and yet never can be diminished. Philip, the tetrarch of this district, threw straw into this fountain, which was again cast up by the river in Panium. It is therefore evident that the sources of the Jordan are in Phiale; but that, after passing underground, it resumes its course in Phiale, and entering the lake, flows right through its shallows, and from thence proceeds without any break, for the space of fifteen miles, to a city named Julias, and thence divides the lake of Gennesar half-way on its whole course. After this it winds about for a long distance, and as it enters the Asphaltian, *i. e.* the Dead Sea, it presents a remarkable mass of waters. The colour of it is white,

Sea of Galilee.

like milk; and for this reason it is distinguished by a long track in the Dead Sea. Now, the Sea of Gennesar, otherwise called the Sea of Galilee, is surrounded by large woods, and is a hundred and forty stadia in length. Its water is sweet and fit to drink; for it receives no mud or other coarse substance from any marshy pools, but is surrounded on all sides by a sandy shore, and has in its neighbourhood many pleasant towns. On the east lie Julias and Hippo; on the west is Tiberias, famous for its salubrious hot springs: the different kinds of fish which it contains are better, both in taste and in appearance, than those which are found in the other lake.

CHAPTER XII.

OF THE DEAD SEA, AND THE NATURE OF THE COUNTRY WHICH BORDERS ON IT.

The Dead Sea and its vicinity.

The Dead Sea is five hundred and eighty furlongs in length, and extends as far as the Zoari in Arabia. Its breadth is one hundred and fifty furlongs, as far as the neighbourhood of Sodom. For it is certain that it flowed also out of some salt-pits, after the burning of Sodom and Gomorrha and the adjacent cities. But it appears to those who look at it from the top of Mount Olivet, that the collision of the waves causes salt of a very strong kind to be thrown up, which, when dried in the sun, is collected, and is of considerable service to many of the neighbouring nations. Salt is said to be produced in a different manner from this in a certain mountain of Sicily, where large blocks of the strongest and most useful salt are hewn out of the earth: this is called rock-salt. The name of the Dead Sea is derived from this circumstance—that it does not sustain any kind of living thing; for there are neither fish in its depths, nor water-

fowl swimming upon its surface. Indeed, if by accident the river Jordan, when swollen by storms, carries down any fish into it, they immediately die, and their dead bodies are seen floating on the languid waters. They say that a lighted candle will float without being upset, and that when the light is put out, it sinks; but that it is difficult for any thing else to be made stop at the bottom; and that every living thing, however different, and with whatever violence thrown in, instantly rises again. Indeed, it is recorded that Vespasian ordered some persons who could not swim to be thrown in with their hands tied behind their backs, and all of them rose and floated on the top. The water is bitter and unfertilizing, of a darker colour than other water, and tastes as if it had been burnt. It is certain that lumps of bitumen with a black liquor are seen swimming in the water, and the natives go out in boats and collect them. They say that the bitumen sticks together most firmly, and cannot be divided by any instrument of steel,* but dissolves in urine, or in the blood of a woman. It is of use to fasten ships, and is applied medicinally to the human body. The whole region still bears marks of the judgment inflicted upon it. Apples of a most beautiful appearance are produced there, which make the mouths of the beholders water, but when gathered, they rot and moulder to ashes, and send forth smoke, as if still acted on by fire. In summer an excessive vapour floats over the whole plain; by which cause, and the great drought co-operating together, the air becomes corrupted, and the inhabitants are afflicted with dreadful distempers.

The Dead Sea, &c.

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* The introduction of asphalt pavement into most of the capitals of Europe, will probably render the "accursed plains" of more value to the owners of the land, than it would have realized them, had it been covered with the olive and the vine.

CHAPTER XIII.

OF THE PLACE WHERE OUR LORD WAS BAPTIZED.

Monastery of St. John the Baptist.

In the place where our Lord was baptized, stands a wooden cross as high as a man's neck, and sometimes covered by the water. From it to the further, that is, the eastern bank, is a sling's cast; and on the nearer bank is a large monastery of St. John the Baptist standing on a rising ground, and famous for a very handsome church, from which they descend to the cross by a bridge supported on arches, to offer up their prayers. In the further part of the river is a quadrangular church, supported on four stone arches, covered with burnt tiles, where our Lord's clothes are said to have been kept whilst he was baptized. Men do not enter this church, but come together round it from all quarters; from the place where the Jordan leaves the Sea of Galilee, to where it enters the Dead Sea, a journey of eight days.

CHAPTER XIV.

OF THE LOCUSTS, THE WILD HONEY, AND THE FOUNTAIN OF ST. JOHN THE BAPTIST.

The Fountain of St. John the Baptist; the locusts, and wild honey.

It was the smallest species of locusts which formed the food of John the Baptist, as is clear from the practice of the present day. Their bodies are short and slender, about the size of a finger, and are easily captured on the plants. When boiled in oil, they form a plain and humble kind of food. In the same desert are trees, having broad round leaves of a white colour and sweet taste, naturally weak, and easily bruised by the hands for eating. This is said to be what is meant by wood

or wild honey. In the same place is shown St. John the Baptist's fountain of the clearest water, having a stone roof covered with mortar.

CHAPTER XV.

OF JACOB'S FOUNTAIN, NEAR SICHEM.

Near the city of Sichem, now called Neapolis, is a church divided in four; that is, made in the form of a cross. In the midst of it is Jacob's well, forty cubits deep, and as wide as from the side to the ends of the fingers. It was from this well that our Lord vouchsafed to ask water of the Samaritan woman. Jacob's well at Sichem.

CHAPTER XVI.

OF TIBERIAS, CAPARNAUM, NAZARETH, AND THE HOLY PLACES IN THOSE PARTS.

The place in which our Lord blessed the loaves and fishes on this side of the Sea of Galilee, to the north of the city of Tiberias, is a plain, grassy and level, which has never been ploughed since those times, nor has ever been built upon: but there is the same fountain there from which those persons drank. Those who go from Ælia to Caparnaum, pass through Tiberias, and from thence along the Sea of Galilee to the place where the loaves were blessed, from which it is no great distance to Caparnaum on the borders of Zebulon and Naphtali. The town has no walls, and lies on a narrow piece of ground between a mountain and lake. On the sea-coast towards the east it extends a long way, having the moun- Tiberias, Caparnaum, Nazareth, &c.

tain on the north, and lake on the south. Nazareth has no walls, but large houses, and two great churches. One of these is in the midst of the city, built on two arches, where formerly was a house, in which our Lord was nursed when an infant. This church is built on two eminences, with arches connecting them, and has under it between the eminences a clear fountain, from which all the citizens draw water in vessels with pulleys for the use of the church. In the other church was the house in which the Angel came to the blessed Mary.

CHAPTER XVII.

OF MOUNT TABOR, AND THE THREE CHURCHES THEREON.

Mount Tabor.

MOUNT TABOR is situated in the midst of the plain of Galilee, and is three miles distant from Gennesareth, towards the north. It is round on all sides, covered with grass and flowers, and thirty furlongs high. Its top forms a pleasant meadow, twenty-three furlongs wide, whereon is a large monastery, surrounded by a thick wood, and containing three churches, according to the words of Peter, "Let us make here three tabernacles." The place is surrounded by a wall, and contains some stately edifices.

CHAPTER XVIII.

OF DAMASCUS.

Damascus.

DAMASCUS is situated in a plain, and surrounded by a broad and ample circuit of walls, strengthened with numerous towers, and intersected by four great rivers.

The Christians frequent the church of Saint John the Baptist, but the king of the Saracens with his people established and consecrated another. On all sides beyond the walls are numerous groves of olives. From Tabor to Damascus it is a journey of eight days.

CHAPTER XIX.

OF ALEXANDRIA, THE RIVER NILE, AND THE CHURCH IN WHICH MARK THE EVANGELIST IS BURIED.

Alexandria and the Nile.

Alexandria extends to a great length from east to west. On the south it is bounded by the mouths of the Nile, and on the north by the Lake Mareotis. Its port is more difficult than the others, and has a resemblance to the human body; for in its head it is sufficiently ample, but when there are waves it is too narrow, because it admits the tide of the sea, together with such ships as run into the port to recover themselves and refit. But when one has passed the narrow neck and mouth of the harbour, the sea, still following the likeness of the human body, spreads itself far and wide. On its right hand side is a small port, in which is the Pharos, a large tower, which is every night lighted up with torches, lest sailors might mistake their way in the dark and dash against the rocks, in their attempt to find the entrance, particularly as this is much impeded and disturbed by the waves dashing to and fro. The port, however, is always calm, and in magnitude about thirty furlongs. Towards Egypt, as one enters the city, there is a large church on the right, in which reposes St. Mark the Evangelist. The body is buried in the eastern part of the church before the altar, with a monument over it of squared marble. Along the Nile the Egyptians are in the habit of constructing numerous mounds to prevent the irruption of

Tomb of St. Mark.

the water, which, if the mounds were to be broken down by the neglect of the guardians, would not irrigate, but inundate and destroy the lands beneath. The Egyptians who inhabit the plains over the canals, make their houses by laying transverse planks thereon.

CHAPTER XX.

OF CONSTANTINOPLE, AND THE CHURCH THEREIN WHICH CONTAINS OUR LORD'S CROSS.

Constantinople and church of St. Sophia.

CONSTANTINOPLE is bounded on all sides except the north by the sea, which extends from the great sea to the walls of the city, sixty thousand paces, and from the walls to the mouths of the Danube, forty thousand. The circuit of the walls, which are angular, according to the line of sea, is about twelve thousand paces. Constantine was at first disposed to build it in Cilicia, near the sea which separates Europe and Asia; but on a certain night all the iron tools were carried away, and, when men were sent to fetch them, they were found on the European side: for there it was the will of God that it should be built. In this city is a church of wonderful workmanship, called the church of Saint Sophia, built up from its foundation of a circular shape, domed in, and surrounded by three walls. It is supported to a great height on columns and arches, and has in its inmost part, on the north side, a large and beautiful closet, wherein is a wooden chest with a wooden lid, containing three pieces of our Lord's cross, that is to say, the long timber cut in two, and the transverse part of the same holy cross. These pieces are exhibited for the adoration of the people three times only in the year, namely, on the day of our Lord's supper, the day of the preparation, and on the Holy Sabbath. On the first of these, the chest, which

is two cubits long and one broad, is set out on a golden altar with the holy cross exposed to view: the Emperor first approaches, and after him all the different ranks of laymen, in order, kiss and worship it: on the following day the Empress and all the married women and virgins do the same; but on the third day the bishops and different orders of the clergy do it, and then the chest is shut and carried back to the closet before mentioned. As long as it remains open on the altar, a wonderful odor spreads through the whole church. For an odoriferous liquor like oil flows from the knots of the holy wood, the least drop of which cures every complaint which a man may be afflicted with.

"Descripsi breviter finesque situsque locorum,
Pagine sacra magis quæ memoranda refert,
Beda, sequens veterum monumenta simulque novorum
Charta magistrorum quæ sonet inspiciens.
Da, Jesu, patriam semper tendamus ad illam,
Quam beat æternum visis summa tui."

Thus have I sought in these few words to trace
The form and site of every holy place.
For this memorials of past times have brought,
And from each writer new instruction sought.
Grant, Jesus, that in Heaven we all may rest,
And be for ever with Thy presence blest!

CHAPTER XXI.

RECAPITULATION.

Thus much have I written concerning the Holy Places, following, to the best of my knowledge, the truth of history, and in particular the dictation of Arculph, Bishop of Gaul, which Adamnan, that priest so learned in Holy Scripture, hath set down in his jagged style, and comprised in three books. For the above-named bishop,

Adamnan referred to.

from a desire to see the Holy Places, left his native country and went to the Land of Promise, where he stopped two months at Jerusalem, having an old monk, named Peter, for his guide and interpreter. He then with great zeal visited every thing all round, which he had longed to see, and travelled to Alexandria, Damascus, Constantinople, and Sicily. On his way home, the vessel in which he sailed, after much beating about, was carried by contrary winds to our island, that is, to Britain; and Arculph, after certain hazards, came to the above-named venerable man, Adamnan, and explained to him his voyage, and what he had seen. Adamnan was thus enabled to compose a most beautiful history thereof. From this book we have gleaned a little, and having compared it with the books of the ancients, have sent it for your perusal, beseeching you, by all means, to relieve your worldly labours, not by indolence or licentiousness, but by holy reading and earnest prayer.

A NARRATIVE

OF THE

TRANSLATION OF

THE BODY OF ST. CUTHBERT

FROM LINDISFARNE TO DURHAM.

EXTRACTED OUT OF THE: ACTA SANCTORUM, JO. BOLLANDI;
III. MENS. MARTII.

A NARRATIVE

OF THE

TRANSLATION OF

THE BODY OF ST. CUTHBERT

FROM LINDISFARNE TO DURHAM.

CHAPTER I.

§ 1. Almighty God, who is justly merciful and mercifully just, being willing to punish the English nation for their manifold sins, permitted the Fresons and Danes, pagan nations, to exercise their inhumanity over them. These nations, under Ubba, Duke of the Fresons, and Halfdene, King of the Danes, arrived in Britain, which is now called England, and having divided themselves into three bodies, ravaged the country in three directions. One body rebuilt the walls of York, and occupying the neighbouring country on all sides, took up their abode there; the other two, much more ferocious than the first, occupied Mercia and the country of the South Saxons, destroying everything they came near, both sacred and profane, with fire, rapine, and slaughter. Then might be seen noble and excellent priests slain around the altars on which they had solemnized the holy mysteries of the body and blood of Christ, virgins ravished, the respect due to matrons trodden under foot, infants torn from their mothers' breasts and dashed against the ground, or suspended by the feet, or torn in pieces by the hands of the barbarians; in short, no mercy was shown by the cruel wretches, to sex, age, or dignity. Nor yet even thus could their brutal ferocity glut itself, but they must needs destroy every member of the royal family from whom they apprehended danger to their

Arrival of the Danes. A.D. 875.

dominion. Alfred, the father of King Edward the First, alone escaped destruction; and in order to avoid the fate of the others, he remained concealed in the marshes of Glestingia during the three years that the ravage of the Danes was allowed to last.

St. Cuthbert appears to Alfred. A.D. 878.

§ 2. But when God, with his wonted mercy, had now decreed to put an end to their barbarous cruelties, it came to pass that Alfred was sitting at home with the wife of the house and one servant, for all the others had been sent out to fish. Meanwhile a person in a foreign habit approached him, and earnestly besought alms. Alfred forthwith, with ready looks, ordered food to be given him; and learning from the servant that no food remained for their daily use, except one loaf and a measure of wine, said to him, with joyful countenance, "Thanks be to God, who hath thought worthy to visit me, his poor servant, in this place so far removed from the haunts of men, by another of his servants who is as poor as I." As he said these words with a cheerful look, he ordered half of each to be given to the man, thereby fulfilling the apostolical precept, "God loveth a cheerful giver." The stranger, apparently a poor man, took it and said, "Do not delay to offer repeated thanks to your Lord for his compassion towards me; for I hope that this, his benevolence, will be abundantly compensated by heavenly mercies." He said this to the servant, who told it to his master; and when the servant returned to the place, he no where could see the stranger, but he found the bread and wine whole, and bearing no marks of having been divided. Astonished at this occurrence, he hastened to inform his master of it. The king recognized the miracle, and both himself and his wife were no less lost in astonishment than their servant. And although they minutely examined, they could not find out which way he had come or which way he had gone; and this was the more remarkable, because the place, being surrounded by water, could be approached by no one without a boat.

§ 3. Meanwhile the ninth hour of the day (3 o'clock) was approaching, and those who had gone out to fish, brought home three boats full, and said that they had never caught such an abundance during the three years which they had passed in those marshes. Delighted at such an instance of God's mercy, they spent the day in greater glee than usual, and at the approach of night went each to rest himself after the labours of the day. All the others were soon buried in sleep, but Alfred alone lay awake in his bed, thinking with a sad heart of his sufferings and exile, and wondering much about the stranger and the unexpected draught of fishes. On a sudden a light from heaven, brighter than the beams of the sun, shone upon his bed. Struck with terror, he forgot all his former anxieties, and looked in amazement on the brightness of the light. In the midst of which there appeared an elderly man, bearing the pontifical fillet on his black locks, but having a most benignant look, and bearing in his right hand a copy of the Holy Gospels, adorned most marvellously with gold and jewels. He advanced and calmed the fears of the astonished king with these words, "Let not the brilliancy of my coming disturb you, beloved King Alfred, nor the fear of barbarian cruelty any longer harass you: for God, who does not despise the groans of his poor servants, will soon put an end to your troubles, and I, from henceforth, will be your constant helper." The king was comforted by these words, and asked him earnestly who he was, and why he had come. Then the elderly man, smiling, said, "I am he to whom you this day ordered bread to be given; but I took not so much pleasure in the bread and wine, as in the devotion of your soul. But, whereas you ask me my name, know that I am Cuthbert, the servant of God, and am sent to explain to you, in familiar terms, how you may be relieved from the persecution, which has so long afflicted you. In particular, therefore, I advise you to cherish

Miraculous draught of fishes.

mercy and justice, and to teach them to your sons above every thing else, seeing that at your prayer God has vouchsafed to grant to you the disposal of the whole of Britain. If you are faithful to God and me, you shall find me, from this time, your invincible buckler, whereon shall be broken all the strength of your enemies. Wherefore, now, put off your fears and inactivity, and, as soon as to-morrow's light shall dawn, cross over to the nearest shore, and blow loudly with your horn three times. And as wax melts before the heat of the fire, so by your blasts shall the pride of your enemies, with God's will, be dissolved, and the courage of your friends be aroused. About the ninth hour of the day, five hundred of your dearest friends shall come to you fully armed; and by this sign shall you believe me, that at the end of seven days, an army shall assemble together from the whole of this land at Mount Assandune, prepared to follow you as their king in adversity as well as in prosperity: there shall you join battle with the enemy, and, without doubt, gain the victory." Having said these words, the saint disappeared from the eyes of the king, and the light faded away. Alfred, feeling certain that all he had heard would come to pass, yielded himself wholly to the saint's protection and guidance.

§ 4. At the dawn of day he hastened with unusual activity to the shore, and did as he had been directed. His horn was heard both by his enemies and friends, and five hundred of his best adherents joined him, well prepared with arms. He revealed to them the vision, and said,—"We have now seen what punishment our fathers, who are dead, have, by God's just ordinance, been suffered to receive from the barbarians for our crimes as well as theirs. We ourselves, also, are sought out, day and night, for similar treatment; nor have we any place of refuge to which we can trust. I beg you, therefore, let us obey the admonitions of our patron, St. Cuthbert. Let us be faithful to God, eschew evil,

love the practice of virtue, and so shall we everywhere experience the benefit of his protection." In short, an army from the whole country came with Alfred on the appointed day, to the mountain aforesaid; and on the other side there came that ill-omened host of fierce barbarians, trusting to their superior numbers, and to their success in former battles. They instantly engaged, but the event of the contest was not the same to both. On the one side the Christians proved, by their slaughter of the enemy, how wholesome a thing it is to trust in heavenly aid. On the other hand, the pagans experienced by their defeat, how detestable it is to presume on human pride. Thus this battle was gained without much loss to his army; and Alfred received dominion over the whole of Britain: and, as at his court he always retained in his thoughts the precepts of the saint which he had learnt when in adversity, he at all times, and in all places, prevailed over all the machinations of his adversaries.

Battle of Assandune (*probably Eddington, Wilts*).

CHAPTER II.

§ 5. About the time of the above-named persecution, an intolerable affliction arose of a sudden in Northumberland, and grievously shook the churches of God therein. At that time, a certain man of great talents, named Eardulf, was ruling, in a praiseworthy manner before God and man, the bishopric of the church of Lindisfarne, in which rested the body of God's most holy confessor, St. Cuthbert. This man, remembering the last admonitions which that holy father had given his brethren, as he was at the point of death, chose to vacate his place rather than be in subjection to the wicked. For, among other precepts of love and peace

Eardulf, the last Bishop of Lindisfarne. A.D. 854.

St. Cuthbert's admonition.

which his paternal affection had dictated, Cuthbert had thus warned them:—"If you are ever obliged by necessity to choose between the two, I would much rather that you should remove my bones from the tomb, and taking them with you leave this place, and stop where God shall determine, than that you in any way be consenting to iniquity, and submit your necks to the yoke of schismatics." There was at that time, also, a certain abbot, Eared by name, of wonderful sanctity before God, and of no little nobility among men, who had always as much devotion towards God's holy confessor as the bishop himself. When, therefore, this tribulation was afflicting them, these two men, taking with them some others of a religious character, carried away the incorruptible body of the venerable father from the monastery of Lindisfarne. When his own people heard of this, they left their houses and household goods, and immediately followed him, with their wives and children. For they who are properly called his own people, inasmuch as they are kept by him in especial protection, and cannot live anywhere else save under him, as some nations, which can live as well in foreign lands as their own; these, I say, have so much security from his safeguard, that they fear hardly any injury from adversity. Now his having so often piously saved from their adversaries those who took refuge with him, whereof we shall speak further hereafter, must by no means be referred to their own merits, since all, save a very few, have done evil; but yet the question, how much firmness of faith may be of avail, is a question for the consideration of every one.

§ 6. Now it happened by God's providence they traversed nearly the whole land, carrying with them the precious body of the holy confessor. But the bishop and the abbot, being at length overcome by the fatigue of this constant toil, deliberated for a long time between themselves, whether they should seek a termination to

their labours, and a rest for the saint's corpse in Ireland, particularly as they saw no hope of remaining in any part of their own country. Wherefore they called together the others who were wiser and older than themselves, and the plan obtained the approbation of all of them. "It is evident," said they, "that we are advised to seek a place of repose in a foreign land; for, if such had not been the will of God, and of the saint himself, we should long ago have had a proper place provided for his own sanctity, and for ourselves." Such were their words; but the incomprehensible wisdom of God disposed it otherwise. For when they had come together at the mouth of the river Dyrwent, because the passage to Ireland was easiest and shortest from thence, a vessel was got ready, the holy body was placed on board, the bishop and abbot embarked, together with a few who had been made acquainted with the undertaking, whilst all the others were ignorant of the reason of the voyage. But why do I multiply words? They bade farewell to their friends who were on the shore looking on, and spreading their sails before a favourable wind, turned the ship's head direct for Ireland. What was at that moment, do you suppose, the sorrow of those who remained behind? and what was the lamentation which this sorrow gave birth to? They threw themselves prostrate on the ground, sprinkled their heads with dust, tore their garments, and beat their breasts with stones, and with their fists; and at length broke out altogether into an exclamation of this kind:—"O thou father and patron of ours, how are we abandoned, wretches that we are, as captives to the rage of our enemies, like sheep to be devoured by wolves!" This was all they uttered.

Removal of the body from Lindisfarne.

§ 7. On a sudden the wind changed, the waves rose high, and the sea, which was before tranquil, became dark and stormy; the vessel was tossed this way and that way without guidance, and those who were on

The waves changed to blood; and loss of the Holy Book.

board were struck aghast like dead men. Three immense waves, coming one after the other with dreadful sound, almost half filled the vessel; and, by a miracle unheard of since those of Egypt, were immediately changed to blood. This storm forced the ship on its beam-ends; and a copy of the Evangelists, adorned with gold and jewels, fell overboard into the sea. When they had a little recovered their senses, and recollected themselves, who and where they were, they bent their knees, and falling at full length before the feet of the saint, asked pardon for their foolish attempt. They then seized the helm, turned the vessel round to the shore where they had left their friends, and as they then had the wind favourable, they very soon arrived there. Then those who had before wept for sorrow, now wept for joy; but the bishop with his companions, shedding tears for shame and sorrow, prostrated himself on the ground, and earnestly prayed forgiveness of his sins.

§ 8. Meanwhile the people, compelled by want and hunger, after a long toil of many years, left attendance on the holy corpse, and dispersed themselves through the parts that were inhabited, to support their lives in the best manner they were able. For, except the bishop and the abbot, with a few of their men, all departed, save those seven who, as has been said, were accustomed to attend on the saint's body. These were they who had been brought up and educated by the monks, and when these were found wanting, had undertaken to follow the holy body of the venerable saint from Lindisfarne, and never whilst they lived to leave it. Four of these, who seemed to be older than the others, were Hunred, Stithard, Edmund, and Franco, from whose race many of the province of Northumberland, both priests and laymen, are the more proud of being descended, because these their ancestors are said to have attended with such fidelity on the body of the holy Cuthbert. When, therefore, the others were gone, and these were left alone with

their treasure, they suffered the greatest anguish from the difficulties of their position, and were unable to determine how to get out of them, or how to console themselves under them. "What shall we do?" said they. "Whither shall we carry the holy father's reliques?" We have been travelling seven years through the land, fleeing from the barbarians: and we have now no place of refuge in our own country; and God has deterred us from seeking rest elsewhere, by laying his scourge visibly upon us. Add to this, that hunger is driving us to seek sustenance wherever we are able; but the swords of the Danes will not permit us to pass with this treasure in our possession. Lastly, if we abandon it, and provide for ourselves, the people will hereafter ask us for their father and patron—and what shall we answer them? Shall we say that he was taken from us by theft, or violence? That he was carried into exile, or abandoned in the deserts? Without a doubt we shall die, and with justice, too, by their hands, and shall leave our infamy to future ages, attended with the maledictions of all mankind."

§ 9. In this strait they were at length relieved, both in mind and body, by the aid of their pious patron himself; for the Lord is the refuge of the poor, a very present help in trouble. One of them, Hunred, saw the saint in a vision, and was told by him, that, when the tide was out, they should search for the book, which, as we have already stated, had fallen into the sea, and, perhaps, if God took compassion on them, they might find it, though they could not presume to hope so. For the loss of this book had caused them the greatest anguish of mind. Moreover, he spake these words to him: "As soon as you rise, take a bridle, which you will see hanging on a tree, and hold it up before a horse which you will see not far off, and he will come to you immediately: put on the bridle, and he will draw for you the carriage in which my body is placed, and so

you will be relieved from your present labour, and be able to follow it." As soon as Hunred was awake, he related the vision which he had seen, and immediately sent some of his companions to the shore, which was not far off, to search for the book which they had lost. Now, at this time, they had reached the place called the White House, or more commonly, Huvitern. They went, accordingly, down to the sea, which they found had ebbed much farther than usual; and when they had gone three miles or more, they found the Holy Volume of the Gospels, with its gold gems and all its outward splendour, as well as its letters, and leaves, and all its inward beauty, so sound and perfect, that it looked as if it had not been touched by the water. At this event, their minds, hitherto anxious, were filled by no slight joy; and Hunred, whom I mentioned before, felt no doubt that all the rest would come true also. Wherefore he went and saw the bridle, as he had been told, hanging on a tree; and then looking on all sides round him, he saw a horse, of a chestnut colour, a little farther off, though it was impossible to say how or whence he could have come into such a desert place. As soon as the man held up the bridle, the horse ran up to him and offered himself to be bridled. Hunred led him off to his companions, who now were the more encouraged to toil in the cause of the holy saint's body, inasmuch as they saw that his aid would never fail them. Therefore they harnessed the horse to the cart, on which was placed the corpse in a chest, and followed it fearlessly everywhere, as they knew that they now had a horse provided for them by God. Moreover, the book aforesaid is still kept to this day in the church, which has been thought worthy to contain the body of the holy saint; and, as I said before, it bears no mark of having been injured by the sea-water. This was no doubt brought about by the merits of St. Cuthbert himself, and of the authors of the book, namely, Bishop

Miraculous recovery of the Holy Book.

Eadfrid of blessed memory, who wrote it with his own hand in honour of the blessed Cuthbert, and his successor, the venerable Æthilwald, who had caused it to be adorned with gold and jewels; also of the hermit Bilfrid, whose skill in workmanship equalling the intentions of the designer, had executed the splendid work, for he was one of the first artists of his day. These three, burning with zeal towards God's beloved confessor and bishop, left this as a memorial of their devotion towards him to all posterity.

CHAPTER III.

§ 10. But it now became the wish of the saint to provide a resting place for his body, and to release his servants from their seven years' labour: wherefore the impious King Halfdene was by God's justice made to pay the penalty for the cruelty which he had shown towards the church of the saint himself, and the possessions of the other saints. For his mind was struck with madness, and at the same time his body was attacked by dreadful torments, whence also an intolerable stench was occasioned, which made him offensive to all his army. All, therefore, spurned him and cast him off; whereupon he fled from Tyne with only three ships, and not long afterwards perished with all his men. Upon this, the attendants of St. Cuthbert carried his body to a monastery which was formerly in their village, called Creca, and were there very hospitably received by the abbot, whose name was Geve, and resided there four months, quite as if they had been at home. Meanwhile the army, and those who remained of the natives, were in much commotion for want of a king; whereupon the blessed St. Cuthbert appeared in a dream to the pious

Death of Halfdene.

Abbot Eadred, whom we have so often mentioned, and, to provide rest at length for his people, told him to act as follows. "Go," said he, "to the Danish camp, and say that it was I who sent you to them, and ask them where you may find a boy named Guthred, son of Hardecnut, whom they sold to a widow. When you have found him and paid the widow his price for him, bring him before the whole army, and say that it is my wish and my command that he shall have the bracelet placed upon his right arm in Oswiesdune, (that is, in Oswy's Mount,) and be elected their king." The abbot, when he awoke, told all this to his companions, and immediately went and did as he had been commanded. He produced the young man in public, and all, both natives and barbarians, listened obediently to the words of St. Cuthbert, and unanimously raised the youth from slavery to a throne; which honour had no sooner been thus obtained by the favour and good-will of all, than the disturbances were ended, tranquillity restored, and the episcopal see, which was before at Lindisfarne, was revived at Cuncacester. Thither, therefore, they also brought the incorruptible body of the saint, at the end of the four months, from Creca; and at the same time there were instituted men to perform God's holy service there; and the excellent Prelate Eardulphus, a man who through good and evil had adhered to St. Cuthbert, was the first who ascended the episcopal throne in that place. King Guthred, too, conferred no few honours and donations on that church, and with devout humility submitted himself to him, who from a slave had made him a king. Wherefore whatever he ordained for the privileges and liberties of his church, and for the sustenance of those who served him, this faithful minister hastened to fulfil. Lastly, the saint appeared in a vision to the aforesaid abbot, and said to him, "Tell the king to grant the perpetual possession of all the land between the Were and the Tyne to me and those who

Guthred raised to the throne.

Chester-le-Street.

serve in my church, that they may receive subsistence from it, and not suffer from want. Bid him furthermore make my church a place of asylum for those who flee to it, so that whoever shall, for any cause, take refuge with my corpse, shall have peace for thirty days, on no account to be infringed."

Sanctuary for 30 days.

§ 11. His faithful messenger, the abbot, having told this to the king, both Guthred himself, and the powerful King Alfred, of whom we have made mention above, proclaimed it to their subjects, and established it as a law for ever, with the consent and approbation not only of the English, but also of the Danish army. They ordained that those who in any manner whatever broke the saint's peace, should pay, as a fine, a sum of money equal to that which they paid for breaking the peace of the king, namely, ninety-six pounds at least. Moreover, the land, lying between the two rivers above-mentioned, was afterwards given to him as he commanded, and a decree was passed, with the concurrence both of the kings above-named and of the whole people, that if any one should give land to St. Cuthbert, or if land should have been bought with the saint's money, no one, from that time, should claim from it any service or custom whatever, but the church alone should possess it for ever in peace, with all its liberties and customs, and, as the saying is, with *sac* and *socn*, and *infangentheof*. It was determined by all, that, if any one should in any way infringe these laws and statutes, they should be consigned for ever, unless they behaved better for the future, to fire in hell and the malediction of the church. A short time after, the Scots assembled a large army, and, among other deeds of cruelty, attacked and plundered the monastery of Lindisfarne; and whilst King Guthred, strengthened by the help of St. Cuthbert, was fighting against them, on a sudden the earth yawned and swallowed up all the enemy alive. Thus was re-enacted a miracle of ancient times, whereby

Right of suits of investigating pleas and thefts.

the earth opened and swallowed up Dathan, and overwhelmed the congregation of Abiron. But how this was done has been described elsewhere.

A.D. 894. § 12. In the year of our Lord's incarnation eight hundred and ninety-four, King Guthred, having reigned many years in prosperity, departed this life, and bequeathed the privileges of the church of St. Cuthbert, concerning its repose and liberties, and the safety of those who should seek refuge therein from all aggressors, with other statutes in its behalf, to be preserved inviolate by all the kings and bishops, and all people who should come after him, and they are so preserved unto this very day. Indeed, no one has ever ventured, with impunity, to infringe them. Of such as have ventured, the Scots, as I have said, having violated its peace, were suddenly swallowed up alive. Others, also, who committed the same crime, were terribly punished for the same, as we shall

King Alfred. hereafter describe. When Guthred was dead, King Alfred received the crown of the Northumbrians: for after St. Cuthbert had appeared to him, he added to his paternal kingdom of the East Saxons, the province of the East Angles; and now, after Guthred's death, that of Northumberland also.

A.D. 899. § 13. In the year of our Lord's incarnation eight hundred and ninety-nine, the same pious Alfred, King of the Angles, died after a reign of twenty-eight years and

Succeeded by his son Edward. a half, and was succeeded by his son King Edward, who had been diligently warned by his father by all means to love and honour St. Cuthbert and his church, in memory of the difficulties and misfortunes out of which he had rescued his father, and had restored him to his kingdom, which, by the defeat of his enemies, he had enlarged beyond the limits of any of his predecessors.

§ 14. During the same year in which King Alfred died, Bishop Eardulf, of whom we have frequently made mention, departed this life in a good old age, to receive in heaven the reward of his righteous labours. This

was the forty-sixth year of his episcopacy, which was the nineteenth year from that in which the body of St. Cuthbert had been translated to Cuncacester. The episcopal see was after him given by the suffrages of all to Cutheard, a man irreproachable before God and men, for the virtues of his life. His care in providing sustenance for those who served God in the presence of the incorruptible body of the saint, and the number of estates which he bought with the saint's money, and added to the former donations of the kings, are fully described in the chartulary of the church, which contains the ancient munificence of the kings and other religious individuals towards the saint. Now, whilst Edward was ruling the kingdom of the East Saxons, East Angles and Northumberland, Cutheard also being Bishop of the Bernicians, a certain pagan king, Reingwald by name, appeared with a large fleet on the coast of Northumberland. Immediately York was taken, and all the better part of the inhabitants slain or expelled their country. After this, he seized the whole domain of St. Cuthbert, and distributed his estates to two of his own soldiers, one of whom was called Scula, and the other Onlafbald. The former of these, Scula, having obtained dominion of all the country from the village of Iodene to Billingham, oppressed the wretched nation, by imposing on them a grievous and intolerable tribute. Wherefore, even to this day, the inhabitants of York, as often as they are compelled to pay the king's tribute, endeavour to relieve themselves by imposing a fine of money on that portion of the land of St. Cuthbert which Scula had possessed. No doubt they make a law of that which a pagan had done from tyranny, and one too who served not a lawful king of England, but a barbarian, and a foreigner, and an enemy to the English king. But although they have taken great pains to introduce this custom, the resistance of St. Cuthbert has always prevented them from accomplishing their object. The other portion of the estates

Invasion of Reingwald.

Eden and Billingham.

Scula.

Onlafbald. was occupied by Onlafbald, who was still more furious than the other towards his people, and thereby drew destruction on himself. For at length, when he was every way injuring and molesting the bishop, the congregation and the people of St. Cuthbert's, and pertinaciously usurping to himself the farms which properly belonged to the bishopric, the bishop, wishing to gain him over to the Lord, said to him, "I beseech you, lay aside this obstinacy of mind, and refrain from this unlawful invasion of ecclesiastical property; for, if you despise my admonitions, do not doubt that the Holy Confessor will severely avenge the injuries which you have heaped upon him and his." The other, at these words, was excited to most diabolical anger, and replied, "Do you talk to me of the threats of this dead man? Do you think he can help you against me? I call my Gods to witness that I will show myself a most bitter enemy to this dead fellow, as well as to you." Upon this, the bishop and all the brethren fell upon their faces, and prayed to God and the Holy Confessor that his threats might be defeated. The wretch himself had come as far as the entrance, and already had placed one foot within, and one without the threshold, when of a sudden both his feet were held fast, as if by nails, to the ground, and could neither come in nor go out, but remained immoveable where he was. Here he remained some time in anguish, until he confessed aloud the sanctity of the Holy Confessor, and yielded up his soul the next moment in the place where he was standing. The others were frightened at this warning, and never again presumed to invade the lands or anything else which belonged to the church.

CHAPTER IV.

§ 15. Now Cutheard died in the fifteenth year of his episcopacy; and Tilred, a man of excellent character, was become bishop in his stead. In the seventh year of his bishopric, King Edward died, and his son, Ethelstan, received the sceptre, which he wielded gloriously, and was the first of the English kings who governed all Britain. God granted him this by the aid and at the prayer of St. Cuthbert, who, when he formerly appeared to his grandfather, Alfred, promised him, saying, "The government of all Britain shall be bestowed upon your children at my request." Lastly, the father of this Ethelstan, when he was about to die, began to recount to his son, what great acts of charity the blessed Cuthbert had done for his father; how he had bidden him leave the hiding-place where he had, from fear of his enemies, concealed himself, and again go to meet the foe; and how he afterwards gathered for him an army from all England, and, having without difficulty defeated his enemies, added the greatest part of Britain to his paternal kingdom, and ever from that time been his constant aider. "Wherefore, my son," said he, "show yourself obedient and faithful to this our great patron and bountiful preserver, not forgetting the promise which he made to the sons of Alfred, if they should exercise piety and justice, and be faithful in his service." These were the instructions which Ethelstan received from his pious father, and as he heard them gladly, now that he was king he gladly fulfilled them. No king before him was such a friend to the church of St. Cuthbert, or enriched it with so many different and princely donations. Wherefore he universally prevailed in all his numerous conflicts with the enemy; and when he had either slain them, or reduced them to submission, or driven them out of Britain, he

Ethelstan.

reigned with greater glory than any of the kings before
A.D. 919. him. In the first year of his reign, which was the nine hundred and nineteenth year of our Lord's incarnation,
St. Dunstan. was born St. Dunstan, who afterwards departed to the Lord in the seventieth year of his age, in the reign of King Ethelred.

§ 16. In the year of our Lord's incarnation nine hundred and twenty-two, Tilred died, after an episcopacy of thirteen years and four months, and Wigred was elected bishop, and consecrated in his stead. In the tenth year of the latter, King Ethelstan, on his way to Scotland, at the head of an army collected out of all Britain, came to St. Cuthbert's tomb to ask his protection, and make many presents, such as beseemed a king, to ornament his church; and these gifts are preserved in this cathedral of Durham to this day, as a record of this pious king's devotion towards the holy saint, and to keep alive his memory for ever. Their nature and quantity will be found described in order in the charter long before mentioned. Besides these ornaments, he added no less than twelve estates, for the support of those who served in the church. The names of these are given elsewhere; therefore I do not think it necessary to state them in this place. He also ratified the laws and customs of the saint, which his grandfather, King Alfred and King Guthred had established; and enacted that they should be preserved inviolate for ever. Moreover, he uttered a dreadful malediction against those who, when an offering had been made, should presume to abstract or diminish aught therefrom; to wit, that on the day of judgment they should take part with Judas, who betrayed our Lord. Besides which the army, by the king's command, bestowed upwards of ninety-six pounds of silver on the tomb of the Holy Confessor. Thus, when they had all commended themselves to the saint's protection, and arranged every thing for their journey, the king departed, having first adjured

his brother Edmund, that, if any reverse should happen to him in this expedition, he should bring back his body to be buried in St. Cuthbert's church. After this he defeated Oswin, King of Cumberland, and Constantine, King of the Scots, and with a fleet and army ravaged and subdued the whole of Scotland.

§ 17. In the fourth year after these events, which was the nine hundred and thirty-seventh of our Lord's nativity, he fought at Weondune, otherwise called Ettrunnanwerc, or Brunnanbyrig, against Onlaf, son of the former King Guthred, who had invaded the country in six hundred and fifteen ships, and had engaged against Ethelstan the help of the above-named kings of the Scots and Cumbrians. But the king, trusting to St. Cuthbert's protection, defeated their countless host, expelled those kings from his dominions, and crowning his army with victory, showed himself terrible to his enemies, but peaceable to his friends, and finally departed this life in peace, leaving to Edmund, his brother, the sovereignty of his dominions. In the third year of this king, Wigred, having held his bishopric seventeen years, died, and was succeeded by Uthred. Meanwhile, King Edmund also, on his way to Scotland, visited the tomb of St. Cuthbert, in order to obtain his protection; and, like his brother Ethelstan of old, made royal presents of gold and mantles, and confirmed his laws as they were when they were the most favourable. Battle of Brunanburgh.

§ 18. On the death of Bishop Uthred, Sexhelm was ordained in his place. But he had hardly held the episcopal see a few months, when he was expelled from it by Cuthbert himself. For he turned aside from the path of his predecessors, and, instigated by avarice, afflicted the saint's people, and those who served in his church; wherefore the saint appeared to him in a dream, and told him to depart as speedily as he could. But as he did not do so, the saint appeared to him again the second night, and threatened him with severe punish- A.D. 947.

ment if he did not go away immediately. The bishop, however, still lingered; and on the third night the saint appeared again, with his countenance much more terrible than before, and enjoined him instantly to depart, and to take with him nothing belonging to the church, threatening him with instant death if he should linger any longer. Then, indeed, on his awaking from sleep, his courage was broken, and, in fear of death, he hastened to depart, though he was not well. In his flight he arrived at York, where he recovered his health. Aldred ascended the episcopal throne in his stead.

A.D. 948. § 19. In the year of our Lord's incarnation nine hundred and forty-eight, Edmund died, and was succeeded by his brother Edred, a pious and just man, who, like his brothers, made princely presents to the church of St. Cuthbert. On the death of Bishop Aldred, Elfsig became ruler of the church in Cuncacester. He was ordained at York by Archbishop Oscetil, in the time of King Edgar, who came after his brother, King Edwy. After Elfsig had held the bishopric twenty-two years, he died, and in his place Aldhun, a man of remarkable piety, was elected and consecrated bishop, in the nine hundred and ninetieth year of our Lord's incarnation, and in the twelfth year of King Ethelred, who became king after the death of his brother Edward, who was miserably murdered by his step-mother. This prelate was of a noble lineage, but much more noble for his way of life, which was well pleasing to the Lord; and in his habits and acts he was a praiseworthy monk, like all his predecessors. Almost all the people of the country talk of his goodness, which they have heard of from their forefathers, as if he were still among them.

A.D. 995. § 20. In the nine hundred and ninety-fifth year of our Lord's incarnation, and in the seventeenth year of King Ethelred's reign, the same prelate, in the beginning of the sixth year of his prelacy, was admonished by an oracle from heaven, to flee as quickly as possible with

the incorruptible body of the saint, and avoid the fury of the pirates who were at hand. He took it, therefore, with him, in the hundred and thirteenth year after it had been placed in Cuncacester, and carried it to Ripon, Ripon. with all the people belonging to it. It is recorded as a singular fact in this flight, that out of so many, not a single one, great or small, was afflicted with any illness, but they accomplished their journey on foot, without any labour or inconvenience. And not only the men, but even tender animals just born, walked safe and sound the whole journey, without any difficulty. Three or four months after peace was restored, and they purposed to carry back the saint's body to its former place; but when they came to Werdelan, on the eastern side of Durham, they found it impossible to make the vehicle Durham. proceed any further. The bishop, upon this, commanded the people to fast three days, and by watching and prayer to ask from Heaven an explanation of the prodigy. In consequence of which, it was revealed to them, that they should carry the body to Durham, and prepare there a place for it to repose in. Thus they brought it into Durham, and having speedily erected a little church of boughs, placed it there for a season.

§ 21. Now the aforesaid bishop, arriving at Durham with the saint's body, found there a place strong by nature, but not easy to be inhabited, for a thick wood covered nearly the whole of it, save that in the middle there was a small plain, which they used to plough and sow. This wood was, with the aid of all the people, and Uethred, Count of Northumberland, entirely grubbed up, and the place in a short time rendered habitable. The bishop then began to build a large church of stone. Meanwhile the saint's body was removed from the little wooden church into another called "the White Church," and remained there three years, until the larger church was built; and now the venerable Prelate Aldun solemnly consecrated that church on the third of September,

A.D. 999. Durham Cathedral.

in the third year after its foundations were laid, and transferred thither the body of St. Cuthbert, with all due honours, to a place which he had prepared for it. Thus the saint's body, and the episcopal see, which was first founded by King Oswald and Bishop Aidan in the island of Lindisfarne, have remained in that place even to the present time; and from the year in which Aidan ascended the episcopal chair in the island of Lindisfarne, to the year in which Aldun ascended the same in Durham, is computed to be three hundred and sixty-one years, and three hundred and nine from the death of St. Cuthbert.

§ 22. On the death of Aldun, the church was almost three years without a ruler; after which Edmund, a man

A.D. 1042.

famous for religion and activity, was elected; the priest at the altar, and the deacon who was attending on him, having said that they heard a voice which seemed to come from the holy father's tomb beneath the altar, and ordered that he should be made bishop. During his episcopacy there flourished in the church of Durham a priest, named Elfred, son of Weston, a man of great piety, and good works, who also was familiar with the holy Cuthbert. He had showed himself entirely devoted to the saint, was a man of much sobriety, a frequent giver of alms, constant in prayer, an enemy to the wanton and licentious, respected by the good and by all who feared God, and one of the most zealous supporters of the church. He had in his possession a hair of St. Cuthbert, which he used to show those who visited him, and in consequence to increase the admiration of those who already admired him for his sanctity. For he would fill a censer with burning coals, and place the hair upon the top, but it would never be consumed, for it became white, and shone like gold in the fire, and after staying there a long time, when taken off it returned gradually to its former appearance. Not only many of his disciples affirmed that they saw this miracle, but also a

certain brother of this monastery, by name Gamelo, a simple and humble-minded man, who now sleeps in the Lord.

§ 23. Furthermore, this priest, thus celebrated for his good and religious life, in obedience to orders which he had received in a vision, went about to all the old monasteries and churches, in the province of Northumberland, and took up the bones of the saints which he knew were buried there, and left them above ground to be shown to the people, and venerated by them. Such were the bones of the hermits Balthen and Bilfrid, of Acca and Alcmund, Bishops of Hagulstad, of King Oswin, and the venerable Abbesses Ebba and Eteligitha. Some parts of the relics of these saints he carried to Durham, and placed with the body of St. Cuthbert. Moreover, he went to the monastery of Melrose, in obedience to a revelation, and transferred from thence the bones of St. Boisil, who had formerly been the preceptor of St. Cuthbert in that monastery, and brought them to the church of Boisil's pupil. Moreover, he knew that in the monastery of Jarrow lay the bones of the learned Bede, who had lived and died there; wherefore he used to go there every year, on the anniversary of his death, and practise therein rigid prayer and fasting. On one occasion of his doing this, he remained several days alone in the church, praying and fasting; and early in the morning, without the knowledge of his companions, he returned alone to Durham. This he had never done before, and it seemed as if he wished to have no participator in his secret. For though he lived many years after, yet he never again desired to visit that monastery; wherefore it seemed as if he had gained what he wanted. He was often asked by his brethren, where the bones of Venerable Bede lay; to which his reply was, "No one can tell that better than I. Do not doubt what I say, my beloved brethren, but believe it most firmly; the same coffin contains the body of St. Cuthbert, and the

Relics of saints.

Removal of bones of Bede.

A.D. 999. bones of that great teacher, Bede. It is useless to search beyond the walls of this hospitable house for one single fragment of his relics."

CHAPTER V.

§ 24. After Edmund's death, whilst the church of Durham was ruled by Egilric, a marvellous event happened as they were ministering at the altar, portending without doubt the wrath of God to such as presume unchastely to approach that holy mystery. There was a certain priest, Fleoccher by name, who lived an unchaste life with a wife. On a certain day many nobles and private individuals had assembled under him for the purpose of consultation, and asked him to celebrate the mass for them before their sitting. Now Fleoccher, who had but recently parted from his wife, refused, until at last, on their repeatedly asking him, the fear of men prevailed over the fear of God, and he consented. But at the moment of his being about to take the holy mystery, he saw the portion of our Lord's body, which had been put into the cup, mingled with blood, and changed into so black a colour, that it seemed more like pitch than bread and wine. He immediately perceived his offence, and turned pale, as if he was about to be at once consigned to the avenging flames. Moreover, he was in great doubt what to do with the cup, for he feared to drink it as if it were his own death; and yet, as it had been consecrated, he feared to throw it on the ground; wherefore he at last drank it, with much fear and trembling, but it was so bitter that nothing could exceed its bitterness. When the mass was over, he hastened to the bishop, and falling at his knees, related the circumstance in order, performed the penance which was enjoined on him, and lived chastely and

piously for the future, according to the command of his bishop. A.D. 1042.

§ 25. After Egilric, Egelwin became bishop; and Judith, daughter of Baldwin, Count of Flanders, and wife of Tosti, Count of Northumberland, a good and religious woman, who greatly loved St. Cuthbert, made many presents to ornament his church, and promised to give still more, together with much land, if she might be allowed to enter the church and visit his tomb. But when she found herself unable to do so bold a deed herself, she sent one of her maids beforehand at night. The maid was just about to enter the burying-place, when she was thrown back, as if by the violence of the wind, and fainted. At length, having returned with much difficulty to the house, she fell on her bed, and never recovered, but died soon afterwards. The countess was terribly frightened at this occurrence; and for satisfaction, she and her husband ordered an image of the crucifix, another of the Mother of God, and a third of Saint John the Evangelist, to be made; and when they had adorned them with gold and silver, they gave them and many other presents to adorn the church.

§ 26. Nor must I omit to mention the miracles of the holy father which have been wrought in our own days. In the reign of our late religious King Edward, a miracle happened similar to those which I have mentioned, by which, through the punishment of one man's presumption, many were deterred from the like. For whilst the well-known Count Tosti was ruling the county of Northumberland, a certain bad fellow, named Haldanhamal, was seized by him and placed in fetters. This man had committed many thefts, robberies, murders, and burnings; and though he had often offended the count, yet he never before could be taken. His parents and friends, in compassion for his case, offered large presents to the count if he would exempt him from punishment; and promised still more. But because

he had so often provoked the count by such heinous crimes, he vowed never to take any compensation for his life. The criminal, in despair, considered his only chance to lie in his being able to get rid of his fetters and flee to the sanctuary of St. Cuthbert; for his prison was in the same town where the saint rests, namely, in Durham. He therefore tried every means which his ingenuity or strength could devise, but without effect, for the fear of the count made the guards doubly solicitous to keep him securely. He groaned in agony, and as his conscience made him now fear more for his soul than for his body, he in humility of heart offered up a petition to God's beloved confessor. Whilst he promised repentance and amendment of life, if he only might escape, he suddenly saw himself released from his fetters, and the road of safety open before him. Joyful at this event, but still solicitous how he might escape the guards, he trusted all his hope of safety to the protection of the holy father. Meanwhile the guards were occupied in other matters, and had no suspicion of what he was doing; wherefore, seeing a chance of escape, he shook off the chains, and ran with all speed to the monastery, which he entered alone, and made the doors fast with bars behind him. It happened, too, by accident, that when the brethren had left the church after Prime, he found no one therein but himself.

§ 27. When this was known to the soldiers of the count, who happened also to be in the town, one of them, named Barwic, who took precedence of all others at court, followed the prisoner to the gates of the monastery, which he found fastened, and seeing the man within, he called out in indignation, "Why do we lose time? Let us break open the gates. We must not mind the privilege of this dead man, or thieves and murderers will escape here, and insult us because they are out of our reach." Scarcely had he spoken these words, when he exclaimed that he felt an arrow from above

pierce him through the head, even to his heart. Without speaking more he fell to the ground, and groaning, howling, and gnashing his teeth, he was carried by his men into the house, and never spoke again, but died there in torments the third day after, at the same hour. When he was dead and buried, such a stench came from his tomb for the space of half a year, that no one could pass that way. This warning terrified the count, and all who heard of it, and he no longer attempted to seize his victim, but on the contrary began to bestow honours upon him. Moreover, all the others, who felt conscious that they had even consented to his being forced from the monastery, fearing the like punishment, offered no small store of gold, silver, and precious stones, on the tomb of the Saint, and with many tears implored his forgiveness, vowing that they would never again be guilty of such a crime. With these offerings, a cross of beautiful workmanship, and a very valuable copy of the Gospels, were afterwards adorned with gold and jewels, and they are preserved in the monastery, in memory of the event, unto this day. Such is the account of this matter, which we have heard more than once from the brethren who witnessed it, and from him who thus escaped from punishment.

A miracle.

The Rood and the Gospels adorned with jewels.

§ 28. There was also another bad man, named Oswulf, who one day awaking from sleep in a field, and finding a serpent entwined round his neck, seized it, and dashed it against the ground; but it was of no use, for the serpent again and again returned and coiled itself round his neck, and so the wretched man, whether he threw the animal into water or fire, or cut it to pieces with a knife, yet was utterly unable to discover how it was that it immediately came back. At first indeed the serpent was small, but by degrees it grew larger, and yet did not bite or poison the man. Whenever he entered the church, which was hallowed by the body of the Holy Cuthbert, the serpent left him, and did

Oswulf.

A miracle.

A.D. 1069. not molest him whilst he continued therein: but when he went out, the serpent again fastened on his neck, and thus he endured this affliction for a long time, until by a happy device, he spent three whole days and nights in the church praying, and so freed himself entirely from the serpent.

A miracle. Punishment of a thief.

§ 29. About the same time, a servant came with his master to celebrate the Holy Confessor's festival, and seeing a large quantity of pennies lying on the tomb, from the offerings of the faithful, he instantly thought of stealing some of them. He therefore approached, and escaping the notice of the bystanders, took four or five pieces of money in his mouth, whilst he was kissing the tomb. Immediately his mouth began to burn, so that he seemed, as he said afterwards, as if he had iron hot from the fire in his mouth. He tried to spit the money out, but could not open his mouth. Being thus tormented most horribly with the pain, he ran up and down the church, and alarmed all present, so that they thought he was mad. At length he rushed out of the church, through the midst of the people, and running to and fro, gave sufficient evidence, by his gestures and nods, that he was suffering intense pain, for he was unable to speak a word. At last recovering himself, he returned in haste to the tomb, and prostrating himself before it, he asked pardon of the Saint, and offered to give him all that he possessed. As he kissed the sepulchre and placed his oblation thereon, the money fell out of his mouth upon it. Thus released from his pain, he mounted his horse and rode away, and never again returned to Durham; for, though his master offered him a large sum, if he would go there with him, he not only refused to go, but would not even approach so near to the town, as to be able to see the church.

§ 30. In the year of our Lord's incarnation one thousand and sixty-nine, which was the seventy-fourth after the translation of the Saint's body by Aldun to

Durham, William, king of the English, in the third year of his reign, appointed one Rodbert Cumin to the county of Northumberland. This man came to Durham with seven hundred followers, and acted towards the people of every house with the violence of an enemy; wherefore, on the twenty-seventh of January, he and all his men were cut off, save one who escaped wounded. The king, in anger, sent one of his generals with an army to avenge his death. When they had come as far as Alverton, and were about to proceed to Durham in the morning, so dark a fog came on, that they could neither see one another nor find their way. In astonishment they consulted what was best to be done, when some one told them that the inhabitants of that city had a saint among them, who always protected them in misfortune, and suffered no one to hurt them. When they heard this, they turned back and departed to their homes.

A.D. 1069. Rodbert Cumin.

§ 31. The same year, King William came to York, with an army, and devastated all the country round. Bishop Egelwin and the elders, having held a council, took the incorruptible body of the Saint, in the seventy-fifth year after it was first carried from Halduine to Durham, and commenced their flight to the church of Lindisfarne. The first night, they reached the church of St. Paul, at Jarrow; the second saw them at Beclinthum, the third they arrived at Tughala, and on the fourth night they came with all their people to the entrance of the island. But because they arrived in the evening, at the time when according to the season it was high tide, the Bishop and the elders were in alarm, lest the cold of winter, which was severer than usual, might hurt the children, for it was now about Christmas. But behold on a sudden the sea retired from the place where they were to pass over, and left the sands dry for them to cross, whilst all around it continued as high and boisterous as before. They all passed over, singing the praise of God and his Holy Confessor, and reached the

Bp. Egelwin removes the body of St. Cuthbert to Lindisfarne.

opposite shore, carrying his body, without wetting their feet. Now the wonderful part of the miracle was this, that the waves which were before them, turned about and followed them, so that they neither went too fast, if the men crossed slowly, nor lingered too long if they walked fast. This was stated by those who carried over the coffin. Quadragesima was now at hand, and peace was soon restored, so that they carried back the Saint's body, and having composed the church, placed it as it was before on the twenty-second of March.

CHAPTER VI.

Gillo-Michael punished.

§ 32. In the flight above mentioned, a certain man, who possessed much power beyond the river Tyne, named Gillo-Michael, or "Michael's Boy," though he deserved to have been called the "Devil's Boy," caused much injury to the fugitives, by impeding their journey, annoying and plundering them, and doing all the ill he could to them. But he did not do this with impunity; for when the Holy Body had been deposited in the island, one of the clerks, an aged man, was sent home by the Bishop, to see how things were going on in the church at Durham. He had already made some little way on his journey, when he stopped at the approach of night to rest himself in a field, and falling asleep, saw clearly a vision relating to the death of Gillo-Michael, which, as many persons have heard it from his own mouth, I shall so set down in order.

The priest's vision.

§ 33. "I arrived," said he, "at Durham, as it seemed, and was standing in the church, when I saw two men of great authority standing at the altar, with their faces turned to the East. The one was a middle-aged man, clothed in episcopal robes, venerable in manner and

severe in countenance, and it was clear that he was a Bishop of great reverence. The other, standing at his right hand, with a red-coloured mantle, and of rather a long face, with a beard still tender, and tall in stature, presented the appearance of a handsome young man. After a short interval they turned their eyes towards the altar, and up and down the church: whereupon the Bishop, mourning its desolation, exclaimed, 'Woe to thee, Cospatrick! woe to thee, Cospatrick! who hast stripped my church of its possessions, and hast turned it into a desert!' Now it was this Cospatrick in particular who had given the advice that they should desert the church, and it was he who had taken with him the greatest part of its ornaments. During this time I wished to approach them, but was not able, whereupon the young man beckoning with his finger, addressed me by my own name in a low voice, and asked me if I knew who that episcopal person was. When I replied, that I did not know, he answered, 'That is your Master, St. Cuthbert.' I immediately fell at his feet, and entreated him to aid his church and suffering followers. A short time after, they reverently bent their heads towards the altar, and walked away together with a slow and steady pace, until they came to the door, when the younger went out first and walked on a little, but the Bishop stopped at the door, and looking back on me, who was following at a distance, he called me, and said, 'Do you know, Ernau, who that young man is?'—'No, my Lord,' said I, 'I do not know.'—'That,' said he, 'is St. Oswald.' Then they went from thence a little further to the southern part of the city, where they stopped and called me. I accordingly went, and was told to look downwards. I did so, and beheld a valley of immense depth full of the souls of men, and among them was Gillo-Michael suffering most horrible torments. For he lay stretched out in a most horrid place, and a mower's scythe was passing backwards and forwards through his body, which caused him dreadful pain. The wretched

man cried aloud, uttering lamentation and woe without any intermission, and he was not allowed to rest a single hour: the same also was the case with the others. St. Cuthbert asked me if I recognized any of them. I answered that I recognized Gillo. 'Yes,' said he, 'this is he; he is dead, and this pain and misery is his portion.' —'My Lord,' said I, 'he is not dead; he was not long ago feasting safe and sound in his own house to a late hour, and a great banquet is awaiting him in such and such a place.'—'I tell you he is dead,' replied the Bishop, 'for he and the others, whom you saw with him, are enduring these torments, because they broke my peace, and injured me in the persons of my followers.'

§ 34. "After this I awoke, and exhorted my companions to follow me quickly. When they wondered at my haste, I told them the above-named man was dead, as I had seen it in the vision. This they could not credit, and they ridiculed me for believing it. We travelled all the night, and in the morning turned aside a little from the way to hear mass at the nearest church. On being asked what news I brought with me, I told them of Gillo's death. They said it was not true, for they had seen him in good health the day before; until at last some of his family came and said that their master had died in the night. Upon my diligently inquiring before all of them at what hour he died, I found he had died at the very time that St. Cuthbert pointed him out to me, suffering torture. When I told Cospatrick of his sufferings, and also what I had heard about himself, he trembled, and afterwards walked barefoot to the island, where the holy corpse had been, and asked pardon for his offences with prayers and oblations. But he never recovered his former credit, but was expelled from his attendance, and suffered, as long as he lived, much adversity and affliction."

Flight and capture of Bishop Egilwin.

§ 35. When the blessed Saint's body had been carried back, as we have related, to Durham, Egilwin, in the

fifteenth year of his episcopacy, embarked on board a ship in order to leave England, having with him some of the treasures of the church. But the wind drove him back to Scotland, and he was afterwards taken at Elig by the king's men and brought to Abendune, where he was kept by the king's command in strict custody. Though he was frequently admonished to restore what he had taken from the church, he persisted with an oath that he had taken nothing. But one day, as he was washing his hands before he sat down to table, a bracelet fell from his arm down to his hand, in the sight of all, and thus convicted the Bishop of perjury. Wherefore he was, by the king's command, cast into prison, where his anguish of mind would not allow him to eat, and he died of vexation and want of food.

Bishop Walcher.

§ 36. In the time of Bishop Walcher, the first of the clerical order who was Bishop of the church of Durham, except one who acted simoniacally, and who died a few months after, King William aforesaid, returning with his army from Scotland, entered Durham, and inquired diligently whether St. Cuthbert's body lay therein. Every body assured him with an oath that it was there, but he would not believe them. He therefore determined to examine with his own eyes, having with him bishops and abbots who would do as he bade them: for he had determined, if the body should not be found there, to put to death all the oldest and most noble among them. All were therefore in alarm, and implored God's mercy through the merits of St. Cuthbert, and on the festival of All Saints, when the aforesaid bishop celebrated the mass, the king, wishing to accomplish what he had determined on, was on a sudden seized with such a violent heat, that it was hardly possible for him to endure it. He therefore left the church in haste, and mounting his horse, urged him to speed until he reached the Tees. By which sign he acknowledged that God's Holy Confessor, St. Cuthbert, reposed in that place.

King William punished.

Ranulf, the

§ 37. After some time, the king sent one Ranulf to

tax-collector, punished.

collect the tribute from the people of the Saint, but they, unwilling to consent, implored as usual the aid of St. Cuthbert. Wherefore, as the night before he was going to exact payment was drawing to a close, the Holy Saint stood by him in a dream, and striking him with his pastoral staff which he held in his hand, rebuked him with pontifical authority and with a threatening look, saying that his presumption should not go unpunished, and unless he departed it should be still worse for him. When he awoke from his sleep, he felt such weakness in all his limbs, that he could not rise from his bed. Afterwards, in presence of all, he related what he had seen and heard, and begged them to intercede with the Holy Father in his behalf; he sent also a mantle to his tomb, and promised to be his faithful and devoted servant if the Saint would forgive him his offence, and remit its punishment. But as his infirmity continued at its height, he caused himself to be carried about through all the diocese in a litter, and showed to all the crime which he had committed, and the vengeance it had drawn down. As long as he remained at any place belonging to the bishoprick, he suffered from this malady, but, when he left it and returned home, he immediately recovered.

Murder of Bp. Walcher.

§ 38. After the horrible and well-known murder of Walcher, Bishop of Durham, the glorious King William sent an army to avenge such an atrocious deed; but all the ringleaders and murderers hid themselves in the woods and mountains. The common people, trusting in their innocence, (as it is written, "The just man hath the confidence of a lion,") sought, as usual, the trusty patronage of the Holy Confessor, and carried their effects into the monastery. Meanwhile, one of those who were in the castle, by birth a Frenchman, seeing so many chests, with no one to guard them, (for the guards had other matters to attend to in the inner part of the monastery, and did not suppose that any one would steal in the temple of the Lord, whatever they might do

Punishment of sacrilege.

elsewhere,) prompted by the spirit of the Evil One, fancied that he had an opportunity of plundering. So having fixed on a certain night when he might do this favourably, he asked the guards of the monastery to allow him to watch there, according to the custom of his country. They, suspecting no harm, listened to his pretended devotion, and granted him his request, as was their custom to do to all the pious. Leave being thus obtained, the hypocrite no sooner saw the guards asleep, than he put in execution the theft which he had meditated. A few days after, there was still no suspicion of what he had done, because no one suspects theft in a church, when, on a sudden, he was seized with a severe illness, and a burning fever as hot as fire. By the pain of which he was driven to madness, and leaped from his bed, and rushing with only his shirt on, into a field, mounted his horse, which was grazing there, and galloped to the monastery, where he threw himself before the crucifix, and exclaimed aloud, "Pity me, O Holy Cuthbert, pity and spare me, though I know you will not, because I stole such and such things," (naming what he had taken,) "out of your monastery." Thus he ran in a state of phrensy up and down the monastery, uttering these words, until he was brought back to the house, and bound with strong cords; for he tore in pieces, like a dog, every thing he could seize in his mouth, or in his hands. Three or four nights he spent in this state of madness and torment, until at last, by what means I know not, he escaped from his bonds, and rushed like mad into the monastery. He then fell down before the tomb of God's beloved Confessor, and, whilst the choir was singing "*Te Deum laudamus*,"—for it was the hour of nightly thanksgiving,—he howled aloud, using, besides others, the expressions I have before mentioned, "Pity me, Holy Cuthbert!" to which he now added, "but I know you will not, because you smote me so heavily with your staff." For he acknowledged that the Holy Confessor had come to him in a vision by night, and in anger in-

flicted three severe blows on him, the smart of which had penetrated to his heart, and tormented him to death. This, and much more, he called aloud, accompanied with gesticulations and clamour, until at length he became convulsed in all his body, and his wretched soul left its covering only to plunge into a greater and eternal torment.

Miracles. The sick cured, &c.

§ 39. Now at the other place where the Saint's body had been laid, miracles began to be performed, and those who were ill recovered their strength. For, when some time had elapsed, a Scottish woman, who had been weak in her body from her infancy, was brought to Durham, and every body sympathized with her under her affliction, —for her feet and legs were twisted behind her back, and she dragged them along after her, and so crawling on her hands moved herself, in a most wretched manner, from one place to another. Now it happened that she dragged herself to the above-named place, where the Holy Saint's body had rested for a few days. Here she suddenly, by the action of her nerves, began to jump up, and again to fall to the ground, and to alarm all by her cries. After a while she stood upright on her feet, and gave thanks to her Saviour Christ, by the intercession of St. Cuthbert. When this became known, the whole city hastened to the church, the signals were given, and, whilst the clergy chaunted "*Te Deum laudamus*," the people raised up their voices aloud in praise of God, and the great St. Cuthbert, his beloved servant. But the woman who had been healed travelled through many countries and people, and performed the whole journey on foot. She went to Rome, also, to offer up her prayers; and on her return crossed over into Ireland, proclaiming everywhere the glory of God displayed in the miracle which had been wrought upon her, and the exceeding sanctity of his beloved Confessor. We have often heard this story, just as we have related it, from certain old priests of religious and simple habits, who themselves had seen it.

A CHRONICLE

OF THE

SIX AGES OF THE WORLD,

COMPILED BY

VENERABLE BEDE.

VENERABLE BEDE'S CHRONICLE OF THE SIX AGES OF THE WORLD.

Of the six ages of this world, and of the seventh and eighth when we shall rest in heaven, we have already spoken elsewhere, whilst describing the narrative of the first week in which the world was created, and now again, in treating of the life of a single man, which by the Greek philosophers is termed *microcosmos,* or the little world, we shall discuss the same subject rather more diffusely.

The first age of this world, from Adam to Noah, containing 1656 years according to the Hebrew verity, but, as the Septuagint has it, 2242, is divided, according to both these texts, into ten generations. This age was destroyed by the deluge, and in the same way are the first years of every man's life buried in oblivion, for who is there that can remember his own infancy?

The second age, from Noah to Abraham, contains, according to the Hebrew text, ten generations, and 292 years; but the Septuagint reads 1072 years, and eleven generations. This may be considered as the childhood of God's people, and in it therefore language was invented, *i. e.* the Hebrew language. For in childhood we first begin to speak, and this comes after infancy, which is so called from *infantia*, which means in Latin, not speaking.*

The third age, from Abraham to David, contains, according to both texts, fourteen generations, 1442 years. This is, as it were, the adolescence of God's people, from

* "Infantia, quæ hinc appellata est, quod *fari* non potest."

which period man begins to propagate his species; and for this reason Matthew the Evangelist has deduced his genealogy from Abraham, who became the Father of nations, when he changed his name.

The fourth generation, from David to the Babylonish captivity, has 473 years according to the Hebrew verity, but 485 according to the Septuagint translation. In both texts the generations are seventeen: but the Evangelist Matthew, for the sake of a certain mystery, gives the number fourteen. This may be called the youthful period of God's people, wherein kings first began to reign, for man's youth is best adapted for governing a kingdom.

The fifth age, or age of senility, from the Babylonish captivity to our Lord and Saviour's coming in the flesh, is also divided into fourteen generations, and extends through 589 years, wherein the Hebrew people, old and enfeebled, is shaken by repeated misfortunes.

The sixth age is that in which we are now living; it has no certain division of times or generations, but like the imbecility of decrepit old age, will end in universal death.

Whosoever shall by a happy decease overcome these ages of calamity and toil, will enter upon the seventh age of one endless Sabbath, and may expect to see the eighth age of a happy resurrection, wherein they will reign for ever with the Lord.

THE FIRST AGE.

In the first age, when the world was first created, and on the first day of this age, God made the light, and called it day. On the second, he poised the firmament of heaven in the midst of the waters; for the waters themselves and the land, together with the upper heaven, and the virtues which were there placed to celebrate their Maker, had already been created before the beginning of these six days. On the third day, the waters, which before covered every thing, were gathered into

THE FIRST AGE. B. C. 4004.

THE FIRST AGE.

their place, and the dry land was made to appear. On the fourth day he placed the stars in the firmament of heaven; and this day, as far as we can conjecture by the Equinox, is now called the twenty-first of March. On the fifth day he made those animals which swim and fly. On the sixth day he made the land-animals and the man Adam, from whose side, whilst he slept, he produced Eve, the mother of all living; and that day, as seems probable to me, is now called the twenty-third of March. Wherefore it is justly thought, if no more probable conjecture can be made, that Christ was crucified on the same twenty-third of March, as has been written by the blessed Theophilus, in the disputation which he held about Easter, with many other bishops, not only of Palestine, but of other countries also. For thus it would seem fitting, that on the same day, not only of the week, but also of the month, the Second Adam, to redeem the human race, should die that he might rise again, and by the heavenly Sacraments which he produced out of his own side, sanctify to himself his bride, the church; for on this same day he had himself created the first Adam, the parent of the human race, and taking a rib out of his side formed a woman, to assist in propagating the human race.

Adam created, March 23, and Christ crucified, March 23.

A.M. 130 [230].

Adam was 130 years old when he begat Seth, after whose birth he lived 800 years. But the Septuagint translators make it 230 years before Seth's birth, and 500 afterwards. Seth means resurrection, and typifies the rising of Christ from the dead, whose death at the hands of the Jews is pointed out by Abel; *i. e.* sorrow, who was slain by his brother Cain.

Seth, means *Resurrection.*

A.M. 235 [435].

Seth, at the age of 105 years, begat Enos, and lived afterwards 807 years. The Septuagint makes it 205

years before the birth of Enos, and 707 afterwards. Enos is interpreted *man*, of whom it is well said, "He began to call on the name of the Lord;" for it is the peculiar property of mankind to remember their own frailty and to invoke the aid of their Maker; at least of all such as live in the faith of Christ, and rejoice to become sons of the resurrection. THE FIRST AGE. *Enos* signifies *Man*.

A.M. 325 [625].

Enos lived 90 years and begat Cainan, after which he lived 815. But the Septuagint makes it 190 years before the birth of Cainan, and 715 afterwards.

A.M. 395 [795].

Cainan was 70 years old when he begat Malaleel, after whose birth he lived 840 years. The Septuagint allows 170 years before Malaleel's birth, and 740 afterwards.

A.M. 460 [960].

Malaleel lived 65 years and begat Jareth; after which he lived 830 years. The Septuagint gives 165 years before Jareth's birth, and 730 afterwards.

A.M. 622 [1122].

Jareth lived 162 years and begat Enoch, after whose birth he lived 800 years. In this generation there is no discrepancy between the copies. We learn from the Apostle St. Jude that this Enoch composed some divine writings. But, as St. Augustine says: "It is not in vain that they are not found in that canon of the Holy Scriptures, which was preserved by the care of succeeding priests in the temple of the Hebrew people, but that they are considered for their antiquity of doubtful authenticity, nor can it be discovered, whether these are what he wrote or not." Wherefore what now passes under his name, and contains those fables about the Book of Enoch spurious.

THE FIRST AGE. Giants, and their not having had men for their fathers, is considered by good judges to be spurious.

A.M. 687 [1287].

Enoch lived 65 years and begat Methuselah, after which he lived 300 years, and walked with God. The Septuagint makes it 165 years before the birth of Methuselah, and 200 afterwards. And it happened most appropriately, that in the seventh generation, Enoch, which means *dedication*, was taken from the world by God; for the communion of the elect, after labouring in God's cause during these six ages of the world, expect to obtain the glory of consecration in the seventh—their future sabbath.

Enoch signifies *Dedication.*

But, because the reprobate are contented with their present happiness, Cain consecrates the city which he built, not in the seventh generation, but in his first-born son Enoch.

A.M. 874 [1454].

Methuselah was 187 years old when he begat Lamech, after whose birth he lived 782 years, *i. e.* till the time of the deluge. The Septuagint reckons 167 years before the birth of Lamech, and 802 afterwards. This number, as the reader will easily perceive, passes beyond the date of the deluge, by 20 years according to the Hebrew calculation, and 14 by their own system. On this famous question those learned fathers, Jerome and Augustine, have treated at length, the former in his book of Hebrew Questions; the latter in the fifteenth book of his work on "the City of God."

A.M. 1056 [1642].

Lamech, at the age of 182 years, begat Noah, whose birth he outlived 595 years. The Septuagint calculates 188 years before Noah's birth, and 565 years afterwards. This is the only generation about the length of which

there is a difference; for the Hebrew text makes Lamech to have lived 24 years longer than the copies of the Septuagint translation. The First Age.

A.M. 1656 [2242].

In the 600th year of Noah's life came the deluge, in the second month, and the seventeenth day of the month. If any one should be disposed to taunt me with having raised new questions about the difference in the number of years between the Hebrew text and the Septuagint, let him read the treatises of the above-named fathers, and he will see that this difference was well known long ago. The origin of it has been inquired into by Augustine, who, among other remarks in the above-named thirteenth chapter, has the following:—"One may think it very likely that such a thing would happen when the work was first copied from the library of Ptolemy in one transcript, and originally copied from thence, so that it would spread more widely, and moreover there was a possibility of the writer's making an error; and this it is not unreasonable to suppose may have happened in the life of Methuselah." A little further on he adds: "I should not make the least hesitation, if I found a difference between the two copies, to give the preference to that language from which the other was only a translation, for both cannot be historically correct."* B.C. 2348. The Deluge.

THE SECOND AGE.

In the second age of the world, and on the first day of it, which is the twenty-seventh of the second month, Noah went out of the ark, in which a few, *i. e.* eight souls, were saved by water. This is mentioned in his epistle by the holy apostle Peter, who has taken care to explain it most wonderfully, by subjoining these words, The Second Age. B.C. 2347.

* The dates which are placed in the margin, are given from the admirable chronological tables, appended to Bagster's Comprehensive Bible.

THE SECOND AGE. [1 Pet. iii. 21,] "The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God." He shows that baptism is typified in the water of the deluge, the church and her faithful children in the ark and the things which it contained, and by the number, eight souls, the mystery of our Lord's resurrection in whose faith we are baptized.

A. M. 1658 [2244].

B.C. 2346. Shem lived 100 years and begat Arphaxad, two years after the deluge. Jerome writes that the Chaldæans derived their origin from Arphaxad. Shem lived after the birth of Arphaxad 500 years, *i. e.* till the 50th year after the birth of Jacob.

A.M. 1693 [2379].

B.C. 2311. Arphaxad lived 35 years and begat Salah. The Septuagint makes one generation more than the Hebrew verity; for they say that Arphaxad, at the age of 135, begat Cainan, who, when he was 130 years old, begat Salah. The Evangelist St. Luke seems to have followed their translation in this passage. But the Grecian chronologists, in correcting the series of generations by the authority of the Hebrew text, have taken away the generation of Cainan, but have not taken care to correct, on the same authority, the number of years in the generations which they had in common with them, and so have, on their own authority, assigned to this age a sum total, less by 130 years than the Seventy Translators; but longer by 650 years than the Hebrew verity: in fact 942 years. But Arphaxad lived 303 years after the birth of Salah, though the Septuagint says he lived 430 years after the birth of Cainan, and Cainan 338 years after the birth of Salah.

A.M. 1723 [2639].

B.C. 2281. Salah lived 30 years and begat Eber; after whose

birth he lived 403 years. The Septuagint makes it 130 years before Eber's birth, and 330 afterwards. From this Eber the Hebrews are descended, and they derive their name from him. THE SECOND AGE. Hebrew derived from Eber.

A.M. 1757 [2773].

Eber lived 34 years and begat Peleg; after whose birth he lived 430 years. The Septuagint reckons 134 years before the birth of Peleg, and 270 years afterwards. Peleg is interpreted *division*, and this name was given to him by his parents, because at the time of his birth the earth was divided by the confusion of tongues. Of this division Arnobius the Rhetorician makes mention in his Exposition of the 104th Psalm, as follows: "Shem, the first-born of Noah, had his portion from Persia and the Bactrians, as far as India and Rhinocoruræ." This extent of country comprises twenty-seven barbarian languages, and among these are tribes of 406 countries, not of different languages, but, as I said, of different countries. For instance, whereas the Latin tongue is but one, under this one tongue there are several countries, the country of the Brutii, the Lucanians, the Apulians, the Calabrians, the Picentes, the Tuscans, so among these also, as one might say, it is the same. B.C. 2247. *Peleg* signifies *Division*. Tower of Babel. Shem's portion.

But Ham, the second son of Noah, had his portion from Rhinocoruræ to Gadira, containing languages in the Punic dialect on the side of the Garamantes, in Latin on the north, in the barbarian dialect on the south and on the side of the Ethiopians and Egyptians, and twenty-two languages of the inland barbarians in various dialects, and in 394 countries. Ham's portion.

But Japhet was the third, extending from Media to Gadira towards the north. Japhet has the river Tigris, dividing Media from Babylonia, in 200 countries, speaking various dialects, in twenty-three languages. All together, therefore, are seventy-two languages, and 1000 countries, placed in this order in a three-fold generation. Japhet's portion.

THE SECOND AGE. Japhet has, as we have stated, the river Tigris, dividing Media and Babylonia; Shem has the Euphrates; Ham the Gihon, which is also called the Nile.

A.M. 1787 [2903].

B.C. 2217. Peleg, at the age of 30, begat Reu; after whose birth he lived 209 years. The Septuagint reckons 130 years before the birth of Reu, and 209 years afterwards.

Idolatry. In these times temples were first constructed, and certain chieftains were adored as deities by their people.

A.M. 1819 [3035].

B.C. 2185. Reu was 32 years old when he begat Serug; he lived after this 207 years. The Septuagint reckons 132 years before Serug's birth, and 207 years afterwards. The

Kingdom of the Scythians. kingdom of the Scythians is said to have had its beginning: their first king was Tanaus.

A.M. 1849 [3165].

B.C. 2155. Serug was 30 years old when he begat Nahor; he lived after this 200 years. The Septuagint counts 130 years before Nahor's birth and 200 afterwards. The

Kingdom of Egypt. kingdom of the Egyptians is said to have now had its beginning; and that their first king was Zoves.

A.M. 1878 [3244].

B.C. 2126. Nahor, at the age of 29 years, begat Terah; after which he lived 119 years. The Septuagint reckons 79 years before the birth of Terah, and 129 years afterwards.

The kingdoms of Assyria and Sicyon. The kingdoms of the Assyrians and Sicyonians begin; the former under King Belus, the latter under Ægialeus.

A.M. 1948 [3314].

B.C. 2056. Terah, at the age of 70, begat Abraham;* and lived 135 years afterwards.

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* This is the year of the birth of Nahor and Haran. The birth of Abraham is placed B.C. 1996 in our present chronological tables.

So far extends the second age of the world. St. Augustine, in the tenth chapter of his 16th book on "the City of God," concludes his review of it thus: "From the deluge, therefore, to Abraham is a period of 1072 years according to the common chronology, *i. e.* according to the Seventy Translators.* It is said that, in the Hebrew copies, the number of years is much less; but for this no reason is given, or, at least, a very difficult reason." THE SECOND AGE.

THE THIRD AGE.

A.M. 2023 [3389].

The third age of the world begins with the birth of the Patriarch Abraham, who, when he was 75 years old, left the land of his fathers, and came, at the command of God, into the land of Canaan, receiving a promise that a Saviour should be born from his seed, in whom all nations should be blessed, and at the same time that himself should become a great nation. Of these promises one is a spiritual promise; the other is after the flesh. At this time Ninus and Semiramis reign in Assyria. THE THIRD AGE. B.C. 1975. Abraham. Ninus and Semiramis.

A.M. 2034 [3400].

Abraham was 86 years old when he begat Ismael, from whom the Ismaelites are descended; but Ismael begat twelve leaders, and lived 136 years. [A.M. 2094. B.C. 1910.]

A.M. 2048 [3414].

The same Abraham, at the age of 100 years, begat Isaac, the first and only one, who is said in the Old Testament to have been circumcised on the eighth day; a great privilege not granted but in a great mystery to the son of promise. [A.M. 2108. B.C. 1896.]

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* It should be borne in mind, that the "Hebrew verity," as it is termed by Bede, places the creation of the world 4600 years B.C., and the Septuagint 5872 years B.C., whilst our accepted Chronology gives the year 4004 as the date of thisi primordial epoch.

THE THIRD AGE.

A.M. 2108 [3474].

[A.M. 2168. B.C. 1836.] Isaac was 60 years old when he begat Esau and Jacob, the Patriarchs of the Idumæan and Israelitish nations: after their birth he lived 120 years. At this time lived

Io worshipped as Isis. Inachus, the first king of Argos: he reigned 50 years, and had a daughter Io, worshipped by the Egyptians, who have changed her name to Isis.

A.M. 2238 [3604].

Jacob in Egypt. Memphis. Jacob was 130 years old when he went down to Egypt, in number seventy souls. In his time Memphis in Egypt was built by Apes, king of the Argives. Also

Sparta. Sparta was built by Spartus, son of Phoroneus, king of the Argives.

A.M. 2453 [3819].

Israel in Egypt 430 years. The habitation of Israel in Egypt lasted 430 years, at the end of which, on the same day, all the army of the Lord went out of the land of Egypt, as written in the book of Exodus: the sum total of these years is reckoned by chronologists from the seventy-fifth year of the birth of Abraham, when he entered the land of promise. In this they follow the Septuagint version, which says, "The habitation of the sons of Israel in Egypt and in the land of Canaan, both themselves and their fathers, was 430 years." And that this is the calculation which we must adopt, is shown by the Hebrew verity, which relates, that Kohath, son of Levi, who was born in Canaan, lived 133 years, and his son Amram, father of Moses, 137 years, and that Moses himself was 80 years old when they came out of Egypt; for the sum total of these numbers cannot be 430 years. The Apostle also assents to their interpretation, when he says, [Gal. iii. 16, 17,] "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed,

which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect."

A.M. 2493 [3859].

[A.M. 2513. B.C. 1491.] Moses brings the children of Israel out of Egypt.

Moses brought the children of Israel out of Egypt, and governed them in the wilderness 40 years. In the first year he constructed a tabernacle for the Lord. In seven months the work was finished, and in the first month of the second year, on the fifth day of the month, was it set up. Up to this period, as Eusebius observes, the five books of Moses contain the history of 3730 years, according to the interpretation of the seventy. The number, however, as contained in the Hebrew verity, is thus stated by Josephus, in his first book against Appian the grammarian; "The books which we possess are not numerous, nor do they disagree among themselves, but only twenty-two, which contain a history of the world, and are justly believed to have been written by divine inspiration. Of these, five are the books of Moses, and extend to the end of his life, containing rules of life, and a pedigree of the human race, and embrace a series of little less than 3000 years."

A.M. 2519 [3885].

[A.M. 2553. B.C. 1451.] Joshua.

Joshua governed Israel 26 years, according to Josephus: for the Holy Scripture does not state how many. For what reason Eusebius in his Chronicles has made it 27, we shall say by and by. In the first year of his rule, in the first month, on the tenth day of the month, the bed of the Jordan was made bare, and Joshua led the people through into the land of promise. In the self-same year, as we read in the Chronicles of the aforesaid Eusebius, was the beginning of the fifty-first Jubilee among the Hebrews; that is, 2500 years were completed from the beginning of the world, 50 years being counted to each Jubilee. Nevertheless our researches have led

THE THIRD AGE.

to a different result; for it appears that there were 1656 years to the deluge, and thence to Abraham 292. Abraham was 75 years old when he received the promise of God. The years of the promise were 430. Moses governed Israel 40 years. Now surely the sum of all this is, not 2500 years, but 7 years less; namely 2493, as we have noted before.

A.M. 2559 [3925].

[A.M. 2662. B.C. 1342.]

Othniel, first Judge of Israel.

Othniel, of the tribe of Judah, the first Judge of Israel, by the appointment of the Lord, ruled them for 40 years, in the early part of which period the children of Israel served Cushan Risathaim 8 years.

A.M. 2639 [4005].

Aoth [Ehud], the son of Gera, a Benjamite, who could use either hand, judged Israel 80 years. In his early days Israel served Eglon, king of Moab, 18 years, till he delivered them by slaying Eglon. At this time the city of Cyrene was founded in Libya.

Cyrene founded.

A.M. 2679 [4045].

Deborah, a prophetess of the tribe of Ephraim, with Barak of the tribe of Naphtalim, judged Israel 40 years. Jabin, king of Canaan, who reigned in Hazor, oppressed Israel 20 years; but Sisera, the captain of his host, having been slain, he was at length brought low and destroyed. At this period Miletus was founded.

Miletus founded.

A.M. 2719 [4085].

Gideon, of the tribe of Manasseh, judged Israel 40 years. In his days Israel served the Midianites and Amalekites 7 years, but Gideon by his valour delivered them. Tyre was founded 40 years before the temple of Jerusalem, according to Josephus.

Tyre founded.

A.M. 2722 [4088].

Abimelech, son of Gideon, reigned 3 years in Sichem. Hercules sacks Troy.

A.M. 2745 [4111].

Tola, son of Puah, an uncle of Abimelech, a man of Issachar, who dwelt in Shamir in Mount Ephraim, judged Israel 23 years. [A.M. 2772. B.C. 1232.] At this period was the war of the Lapithæ and the Centaurs, who, according to Palephatus, in his first book on the Marvellous, were famous Thessalian horsemen. Priam succeeded Laomedon as king of Troy. Priam, King of Troy.

A.M. 2767 [4133].

Jair, of the tribe of Manasseh, judged Israel 22 years. Hercules instituted the Olympian games, from which time unto the first Olympiad, 430 years are computed. Olympic Games.

A.M. 2773 [4139].

Jephthah, the Gileadite, judged Israel 6 years. The Philistines and Ammonites oppress Israel. The Ammonites are conquered by Jephthah, who, in the book of Judges, says that 300 years are computed from the time of Moses to himself.

A.M. 2780 [4146].

Ibzan, of Bethlehem, judged Israel 7 years. Agamemnon reigned in Mycenæ 35 years, and in the 15th year of his reign Troy is taken. Troy destroyed. [A.M. 2820. B.C. 1184.]

A.M. 2790.

Elon, of Zebulon, judged Israel 10 years. He, with his 10 sons, is not mentioned by the Seventy; for supplying which loss, Eusebius assigned more years to Joshua, the son of Nun, to Samuel, and to Saul, whose years the Scripture does not mention, than he found allotted to them in Josephus; by which means he obtained the sum of 380 years, which the Scripture gives as the interval between the departure from Egypt, and the building of the Temple.

THE THIRD AGE.

A.M. 2798 [4154].

Abdon, of the tribe of Ephraim, judged Israel 8 years. In his third year Troy was taken, 375 years from the first year of Cecrops, who first reigned in Attica, and 835 years from the 43rd of the reign of Ninus, king of the Assyrians. After the death of Abdon, Israel served the Philistines 40 years.

A.M. 2818 [4174].

Samson, of the tribe of Dan, judged Israel 20 years. Thus far the book of Judges marks the times, comprising a period of 299 years, and 12 Judges. Three years after the taking of Troy, or according to some, 8 years, Æneas reigned 3 years over the Latins, who afterwards were called Romans. After him Ascanius reigned 38 years. Before Æneas, Janus, Saturn, Picus, Faunus, and Latinus, reigned in Italy about 150 years. Ascanius, son of Æneas, founded the city of Alba.

Æneas.

The kingdom of the Latins.

A.M. 2858 [4194].

[A.M. 2848. B.C. 1156.] Eli.

Eli, the priest, judged Israel 40 years, according to the Hebrew text: the Septuagint translation says 20. The sons of Hector recovered Troy, having with the aid of Helenus expelled the posterity of Antenor. Sylvius, son of Æneas, the third king of the Latins, reigned 29 years: from his having been born after his father's death, and having been educated in the country, he was surnamed Sylvius and Posthumus; the former of which was given to all the kings of Alba. Sicyon ceased to be governed by kings, after a succession for 962 years, from Ægialeus to Zeuxippus. It was afterwards governed by the priests of Carnus.

A.M. 2870 [4206].

Samuel.

Samuel judged Israel 12 years according to Josephus, for the Holy Scripture does not state how long. From

this period the times of the Prophets begin. Æneas Sylvius, the fourth king of the Latins, reigned 31 years. THE THIRD AGE.

A.M. 2890 [4226].

Saul, the first king of the Hebrews, reigned 20 years. We have given the length of his reign from the Antiquities of Josephus, the canonical Scripture being silent on this head. Eurystheus, the first king of Lacedæmon, reigned 42 years. Alethis, the first king of Corinth, reigned 35 years. [A.M. 2909. B.C. 1095.] Saul. Lacedæmon. Corinth.

THE FOURTH AGE.

The fourth age of the world begins not only with the commencement of the Jewish kingdom, but also with a renewal of the promise of the kingdom of Christ which was made to the fathers; the Lord swearing to David, by his truth, that the fruit of his bowels should sit upon his throne. THE FOURTH AGE.

A.M. 2930 [4266].

David, the first king of the tribe of Judah, reigned 40 years. Latinus Sylvius, the fifth king of the Latins, reigned 50 years. Ephesus was founded by Andronicus; Carthage by Chalcedon of Tyre according to some; according to others, by Dido, his daughter, in the 143rd year after the fall of Troy. David. Ephesus. Carthage.

A.M. 2970 [4306].

Solomon, son of David, reigned 40 years. In the fourth year of his reign, in the second month, he began to build the temple of the Lord in Jerusalem, 480 years from the departure of Israel from Egypt, as we learn from the book of Kings; and that this might be a type of the whole of time, inasmuch as the Church of Christ is built in this world and perfected in the next, he finished the work in seven years, and dedicated it in the seventh month of the eighth year. Alba Sylvius, son of Silvius Solomon. Building of the Temple. [A.M. 3000. B.C. 1004.]

THE FOURTH AGE. [A.M. 3029. B.C. 975.] Æneas, the sixth king of the Latins, reigned 39 years. The queen of Sheba came to hear the wisdom of Solomon.

A.M. 2987 [4323].

Rehoboam, son of Solomon, reigned 17 years. Jeroboam, of the tribe of Ephraim, separated ten tribes from the house of David and from the Lord; a type of heretics, who separate their followers from Christ and the Church. In the fifth year of his reign, Sesac, king of Egypt, came to Jerusalem and spoiled the temple. Ægyptus Silvius, seventh king of the Latins, son of Alba, the former king, reigned 24 years. Samos was founded, and Smyrna enlarged to the size of a city.

Samos founded.

A.M. 2990 [4326].

Abijah, son of Rehoboam, reigned 3 years. He overcame Jeroboam, who fought against him, and slew 500,000 of his army, because he put his trust in the Lord.

A.M. 3031 [4367].

Asa, son of Abijah, reigned 41 years. Benhadad, king of Syria, whose chief city was Damascus, being persuaded by Asa to war against Israel, smote all the land of Naphtalim. Capys Silvius, eighth king of the Latins, son of Ægyptus, the former king, reigns 28 years. Asa destroys the idols, cleanses the temple, overthrows, with all his army, Zerah the Æthiopian, who came out against him. Ambri [Omri], king of Israel, buys the mountains of Samaria of Somer for two talents of silver, and builds Samaria. Ahiel of Bethel rebuilds Jericho.

Samaria.

Jericho.

A.M. 3056 [4392].

Jehoshaphat, son of Asa, reigned 25 years. Elijah the Tishbite restrained the rain for three years and a half on account of the sins of Ahab and of the people of Israel, and among his other acts anointed Elisha, the son of

Sophal, of Abel-meholah, to be prophet in his own stead. Capetus Sylvius, ninth king of the Latins, son of Capys the former king, reigned 13 years. After him his son Tiberinus Sylvius reigned 8 years. From him the river Tyber received its name, which before was Albula. After him his son Agrippa Sylvius reigned 40 years. Jehoshaphat did that which was right in the sight of the Lord. THE FOURTH AGE. The river Tyber named.

A.M. 3064 [4400].

Jehoram, son of Jehoshaphat, reigned 8 years. Elijah is carried to heaven in a chariot of fire, and Elisha left as his successor in the prophetic office, who, for his first miracle, heals the waters of Jericho. In the days of Jehoram, Edom revolted against Judah, and made itself a king. But Jehoram walked in the ways of the house of Ahab, whose daughter he had married. Elijah carried to heaven. [A.M. 3108. B.C. 896.]

A.M. 3065 [4401].

Ahaziah, son of Jehoram, reigned 1 year. Jonadab, the son of Rechab, is an illustrious man of this period. Ahaziah, with his son Joash, and grandson Amaziah, for their enormous wickedness, and because there was nothing good in either of them, the Evangelist Matthew excludes from the genealogy of our Lord and Saviour.

A.M. 3071 [4408].

Athaliah, mother of Ahaziah, reigned 5 years. When she saw that her son Ahaziah was slain by Jehu, king of Israel, she slew all the seed royal of the house of Jehoram, except only Joash, a son of Azariah, who was saved from the midst of the king's sons by Josabeth, sister of Ahaziah, and wife of Jehoiada, the High Priest. The Septuagint states that Athaliah reigned 7 years. [A.M. 3120. B.C. 884.]

A.M. 3111 [4448].

Joash, son of Ahaziah, reigned 40 years. His begin-

THE FOURTH AGE.

ning was good, his end most evil. At the beginning he repaired the temple; in the end, among other enormities, he ordered Zacharias, son of Jehoiada, who formerly preserved him, and restored his kingdom, to be stoned between the temple and the altar. This man is for his worth styled by our Lord, in the Gospel, the son of Barachias, or the blessed Lord. Aremulus Sylvius, the twelfth king of the Latins, and son of Agrippa, the former king, reigned 19 years: he placed a garrison of Albans among the mountains where Rome now stands. His son was Julius, the great grandfather of Julius Proculus, who, migrating with Romulus to Rome, became the founder of the Julian family.

A.M. 3140 [4477].

Amaziah, son of Joash, reigned 29 years. Elisha the prophet died, and was buried in Samaria. Hazael, king of Syria, afflicted Israel. Aventinus Sylvius, thirteenth king of the Latins, and elder son of Aremulus, the former king, reigned 37 years, and died and was buried on that hill which is now part of the city, and to which he gave an imperishable name.

A.M. 3192 [4529].

Azariah, who is also called Uzziah, son of Amaziah, reigned 52 years. Thonosconcoleros, whose name in Greek is Sardanapalus, the thirty-sixth king of the Assyrians, built Tarsus and Anchiale; he was conquered in battle by Arbaces the Mede, and destroyed himself by fire. Up to this time history records that there were kings of Assyria for a period of 1197 years. The whole period from the first year of Ninus is computed to be 1240 years. Procas Sylvius, fourteenth king of the Latins, and son of Aventinus, the former king, reigned 23 years. After him, Amulius Sylvius, the fifteenth king, reigned 44 years. Arbaces the Mede destroyed the Assyrian empire, and transferred the domi-

Sardanapalus.

Arbaces.

nion to the Medes, over whom he reigned 28 years as their first king. The kingdom of Macedon commenced under Caranus its first king, who reigned 28 years. There is a failure of the kings of Lacedæmon: the line of the Lydian kings commenced. The Fourth Age. Macedon.

A.M. 3208 [4545].

Jotham, son of Uzziah, reigned 16 years. The first Olympiad is established by the Elians, 405 years after the taking of Troy. Remus and Romulus are born from Mars and Ilia. Jotham, among his other good deeds, built a very lofty gate to the house of the Lord, the same which in the Acts of the Apostles is called Beautiful; forasmuch as all the gates of the temple were on the ground, except the Beautiful Gate, which was suspended on high, and was called by the Hebrews, Jotham's Gate. The first Olympiad. [A.M. 3228. B.C. 776.]

A.M. 3224 [4561].

Ahaz, son of Jotham, reigned 16 years. At his instigation, Tiglath Pileser, king of Assyria, slew Rezin, king of Syria, and carried away the inhabitants of Damascus to Cyrene. Rome was founded on the Palatine Hill, on the twentieth of April, by the twins Remus and Romulus, sons of Rhea Sylvia, daughter of Numitor, brother of King Amulius, and a vestal virgin, but deflowered. At the Consualian games the Sabine women were ravished, in the third year from the building of the city. Remus was slain with a shepherd's crook by Fabius, the general of Romulus. Romulus and Remus. Rome built. [A.M. 3251. B.C. 753.]

A.M. 3253 [4590].

Hezekiah, son of Ahaz, reigned 29 years. In the sixth year of his reign, Shalmaneser, king of Assyria, took Samaria, and carried Israel captive into Assyria, in the 260th year of their kingdom, from Jeroboam their first king. On the death of Romulus, after a reign of Israel carried into captivity.

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38 years, the Senators ruled in turn for five days each for a whole year. After them, Numa Pompilius reigned 41 years: he built the Capitol from its foundations.

Numa Pompilius. [A.M. 3889. B.C. 715.]

A.M. 3308 [4645].

Manasseh, son of Hezekiah, reigned 55 years. For his sins he was carried in fetters to Babylon, but on his repentance and prayers he was restored to his kingdom.

Tullus Hostilius.

Tullus Hostilius, the third king of Rome, reigned 32 years. He was the first of the Roman kings that used the purple and the fasces: he enlarged the city by taking in Mount Cœlius.

A.M. 3310 [4647].

Amon, son of Manasseh, reigned 2 years according to the Hebrew text, 12 according to the Septuagint. The town of Histrus was founded in Pontus. Amon is slain by his servants.

A.M. 3341 [4689].

Josiah.

Josiah, son of Amon, reigned 31 years. After cleansing Judea and Jerusalem, and having repaired the temple, and removed the pollutions of idolatry, he celebrated the Passover to the Lord with all circumstances of solemnity, in the 28th year of his reign, and having engaged with Necho, king of Ægypt, he is slain in the field of Megiddo, which is now called Maximianopolis.

Ancus Martius.

Ancus Martius, the fourth king of Rome, son of Numa's daughter, reigned 23 years. He added the hills Aventine and Janiculum to the city, and built Ostia on the

Tarquinius Priscus.

sea, sixteen miles from the city. After him Tarquinius Priscus reigned 37 years. He built the Circus, increased the number of the Senate, instituted the Roman games, built the city walls, constructed sewers, and reared the Capitol. In the Hebrew text Josiah is said to have reigned 31 years; in the Septuagint, 32. Eusebius, too, has added another year between his reign and that

of Jehoiachin, in respect of six months, during which Jehoahaz or Jehoiachin reigned. But the truth will appear from Jeremiah, who declares that he prophesied 23 years, from the thirteenth of Josiah to the fourteenth of Jehoiachin; and that Nebuchadnezzar began to reign in the fourth year of Jehoiakim; and that in the nineteenth year of his reign Jerusalem was destroyed.

A.M. 3352 [4700].

Jehoiakim, son of Josiah, reigned 11 years. After Josiah, his son Jehoahaz reigned 3 months: he was bound and carried into Egypt by Necho, who made Jehoiakim king. [A.M. 3405. B.C. 599.] In the third year of his reign, Nebuchadnezzar takes Jerusalem, and carries away many captives, among whom were Daniel, Azariah, Hananias, and Mishael, and carries part of the vessels of the temple to Babylon. Daniel and others taken into captivity. The Scripture dates the reign of Nebuchadnezzar from the fourth year of Jehoiakim, because from that time he began to reign not only over the Chaldees and Jews, but also over the Assyrians, Egyptians, Moabites, and innumerable other nations. Jehoiachin, who is also Jechonias, son of Jehoiakim, reigned 3 months and 10 days. When Jerusalem was surrounded by the Chaldees, he went forth to the king of Babylon with his mother, and was carried to Babylon with his people, in the eighth year of the reign of Nebuchadnezzar.

A.M. 3363 [4711].

Zedekiah, who is also called Mathias, son of Josiah, reigned 11 years. [A.M. 3416. B.C. 588.] In the eleventh year of his reign, but in the nineteenth of the king of Babylon, the king of Judah was carried captive to Babylon, and the temple of the Lord burned with fire, in the 430th year from its foundation. Zedekiah taken into captivity. The Jews who were left fled into Egypt, which after five years being smitten by the Chaldees, they too went into Babylon.

THE FIFTH AGE.

THE FIFTH AGE.

[A.M. 3416. B.C. 588.] The fifth age of the world began with the captivity of the kingdom of Judah, which lasted 70 years, according to the prophet Jeremiah.

A.M. 3377 [4725].

In the fourteenth year after the city was smitten, which is the twenty-fifth of the captivity of King Jehoiachin, with whom Ezechiel was carried away captive, the same Ezechiel, being brought in the visions of God into the land of Israel, saw the restitution of the city, and of the temple and its ceremonies. Servius, the sixth king of Rome, reigned 33 years: he added three hills to the city,—the Quirinal, the Esquiline, and the Viminal. He dug trenches around the walls, and first instituted the census of the Roman people.

Servius, King of Rome.

A.M. 3389 [4737].

In the twenty-sixth year after the destruction of Jerusalem, being the thirty-seventh year of the captivity of King Jehoiachin, Evilmerodach, king of Babylon, in the first year of his reign, lifted up the head of Jehoiachim, king of Judah, out of prison, and set his throne above the throne of the kings that were with him in Babylon. The prophet Jeremiah speaks before of this time, when he writes: "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all the nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations; and these nations shall serve the king of Babylon 70 years. And when 70 years are accomplished, I will visit the king of Babylon, and that nation, saith the Lord, for their iniquity, and the lands of the Chaldæans, and will make

Evilmerodach, King of Babylon.

Jer. xxv. verse 9.

it perpetual desolations." And in another place, when writing to the captivity which Nebuchadnezzar had carried away from Jerusalem to Babylon with King Jechoniah, he says: "After 70 years be accomplished at Babylon, I will visit you, and perform my good word toward you, and bring you back to this place, saith the Lord." Again, it is thus recorded in the Chronicles, concerning the same period: "He that escaped from the sword was carried to Babylon, where he served the king and his sons until the time of the reign of the king of the Persians: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths. For all the days that she lay desolate she kept sabbath, until 70 years were fulfilled. But in the first year of Cyrus, king of the Persians, that the word of the Lord, which He had spoken by the mouth of Jeremiah, might be accomplished, the Lord stirred up the spirit of Cyrus, king of the Persians, etc." From which it appears, that when the Chaldæans spoiled Judæa, they did not introduce other colonists, as the Assyrians did to Samaria, but left the land desolate till the Jews themselves returned thither after 70 years. With this agrees Josephus, who, in the tenth book of his Antiquities, writes that the temple, and Jerusalem, and all Judæa remained desolate 70 years; and again, in enumerating the kings of Babylon, (if, indeed, he really so wrote, and the manuscript be not corrupted,) he says, that nearly 100 years intervened between the overthrow of Jerusalem and that of the kingdom of the Chaldæans. For he writes that, after Nebuchadnezzar, who, according to Holy Scripture, lived 25 years after the overthrow of Jerusalem, his son Evilmerodach reigned 18 years: that next to him his son Neriglissar reigned 40 years, and was succeeded by his son Laborosoarchod, who reigned 9 months; on whose death the kingdom passed to Belshazzar, surnamed Nabonadius; that after he had reigned 18 years, Babylon was taken by Cyrus king of the Persians, and

THE FIFTH AGE.

Jer. xxix. verse 10.

2 Chron. xxxvi. v. 20—22.

Belshazzar. [A.M. 3449. B.C. 555.]

Cyrus.

THE FIFTH AGE.

Cyrus and Darius take Babylon. [A.M. 3466. B.C. 538.]

Darius king of the Medes. Darius, son of Astyages, who, with his kinsman Cyrus, destroyed the Babylonian empire, was 62 years old when Babylon was attacked: he was called by the Greeks by another name. He took with him the prophet Daniel into Media, where he was held in high honour. Of this Darius Daniel himself thus makes mention. "In the first year of Darius, son of Ahasuerus, of the seed of the Medes, who ruled over the kingdom of the Medes, I, Daniel, understood from books the number of the years, concerning which the word of the Lord came to Jeremiah the prophet, that 70 years should be fulfilled in the desolation of Jerusalem." Eusebius, in his book of Chronicles, reckons 30 years from the overthrow of Jerusalem to the beginning of the reign of Cyrus king of the Persians; but Julius Africanus reckons 70. Furthermore, Jerome, in his exposition of the prophet Daniel, says as follows: "The Hebrews have a tradition of this sort down to the seventieth year, in which Jeremiah had said that the captivity of the Jewish people should be loosed." Zacharias, too, in the beginning of his book, speaks of the same. Now Belshazzar, thinking the promise of God vain and falsified, in his wantonness made a great feast; at which, in a manner, he derided the hope of the Jews, and profaned the vessels of God's temple. But speedily vengeance overtook him.

Daniel ix. verse 1—2.

Belshazzar's feast.

A.M. 3423 [4771].

Cyrus, the first king of the Persians, reigned 30 years. That the word of the Lord, by the mouth of Jeremiah, might be fulfilled, he, in the first year of his reign, loosed the captivity of the Hebrews, causing nearly 50,000 of them to return to Judæa, and restoring to them the gold and silver vessels of the temple of the Lord, to the number of 5400. These assembled at Jerusalem and built the altar in the seventh month; and from the first day of the same month they offered burnt sacrifices to the Lord. Moreover, in the second

Cyrus restores the captive Jews to liberty. [A.M. 3468. B.C. 536.]

year, in the second month, they laid the foundations of the temple, in the seventy-second year after it had been burnt, according to Africanus; but in the thirty-second according to Eusebius's Chronicles. But the work was interrupted until the second year of Darius, through the opposition of the Samaritans, who, in the reign of Ahasuerus and Artaxerxes, wrote an accusation against the Jews, whereupon Artaxerxes gave commandment that Jerusalem should not be built. Tarquin, the seventh king of Rome, reigned 35 years, and was driven from the kingdom for the sake of the younger Tarquin, his son, because he had ravished Lucretia. THE FIFTH AGE. Tarquinius Superbus. [A.M. 3495, B.C. 509.]

A.M. 3431 [4779].

Cambyses, son of Cyrus, reigned 8 years. He conquered Egypt, and from abhorrence of its religion, pulled down its temples and interrupted its worship. He built Babylon in Egypt. They say that he was called Nebuchadnezzar the second by the Hebrews, to whose reign the history of Judith belongs. Cambyses.

A.M. 3432 [4780].

The Magi brethren reigned 7 months. The illustrious men of this period are Jeshua the high priest, and Zerubbabel the prince of the Jewish nation, the prophets Haggai, Zechariah, and Malachi, and Pythagoras the natural philosopher. Pythagoras.

A.M. 3468 [4816].

Darius reigned 36 years. We find in the books of the Chronicles of Eusebius, that two Magi brethren reigned between Darius and Cambyses. But Jerome, in his exposition of Daniel, writes that Smerdos the Magian reigned after Cambyses, whose daughter Pantaphthe he married, and that he was slain by seven Magi, and that Darius succeeded to the empire, and married the same Pantaphthe, who bore him his son Xerxes.

The Fifth Age.

In the second year of Darius, the seventieth year of the captivity of Jerusalem is completed, according to Eusebius, who cites the prophet Zechariah, where in the second year of Darius the angel says, O Lord of Hosts, how long will thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? Again, in the fourth year of King Darius, it is written in the same prophet, When ye fasted and mourned these seventy years, did ye at all fast unto me?

Completion of the Temple.

In the sixth year of Darius, the building of the temple is completed, on the third day of the month Adar, which is the forty-sixth year from that in which its foundations were laid under Cyrus. Hence the Jews say in the Gospel, Forty and six years was this temple in building. Now they began to build in the second year of Darius, in the sixth month, on the twenty-fourth day of the month; and, as has been said, in the sixth year, in the twelfth month, on the third day of the month, they completed it. From which it appears that the work had advanced in no small degree before that period, and that 70 years are to be computed from its destruction until full liberty was given for its restoration. The kings being expelled from the city, after it had been subject to their rule for 243 years, Rome with difficulty retained its dominion within a limit of 19 miles. The kings were succeeded first by consuls, beginning with Brutus, and then by tribunes of the people and dictators, and again by consuls, who governed the commonwealth for nearly 404 years, until Julius Cæsar, who first grasped the sole authority in the 183rd [184th] Olympiad.

Brutus, the first Consul.

A.M. 3488 [4836].

Xerxes.

Xerxes, son of Darius, reigned 20 years. He recovers Egypt, which had revolted from Darius, and makes an expedition against Greece, in which his arma-

ment is said to have consisted of 700,000 fighting men from his own kingdom, and 300,000 from his allies, also of 1200 ships of war and 3000 transports. Nevertheless he was defeated, and returned a fugitive to his country. Herodotus the historian, and Zeuxis the painter, flourished at this period. THE FIFTH AGE. Herodotus and Zeuxis.

A.M. 3489 [4837].

Artabanus reigned 7 months. Socrates is born. Socrates. [A.M. 3539. B.C. 465.]

A.M. 3529 [4877].

Artaxerxes, surnamed Longimanus, or Longhanded, reigned 40 years. In the seventh year of his reign, on the first day of the first month, Esdras the priest, and a scribe of the law of God, went up from Babylon with letters from the king, and on the first day of the fifth month came to Jerusalem with 1700 men. Among his other noble acts, he separated the children of the captivity from their strange wives. In the twentieth year of the same reign, Nehemiah the cupbearer came from the city of Susa, and rebuilt the wall of Jerusalem in fifty-two days, and governed the people for twelve years. Hitherto the divine writings afford a continued chronicle. But the subsequent history of the Jews is presented to the reader from the book of the Maccabees, and the writings of Josephus and Africanus, who wrote a universal history from this period down to the times of the Romans. Africanus, in the fifth book of his Chronicles, thus speaks of this period:—The work, therefore, remained unfinished until Nehemiah and the twentieth year of King Artaxerxes, which was the 115th of the Persian monarchy, and the 185th of the captivity of Jerusalem. And now for the first time Artaxerxes commanded the walls of Jerusalem to be built. Nehemiah superintended the work, and the street was built, and the walls raised. And from that time, if you reckon, you will find seventy weeks of years unto Christ. Artaxerxes. [A.M. 3540. B.C. 464.] Esdras. Nehemiah. [A.M. 3559. B.C. 445.]

THE FIFTH AGE. Xerxes reigned 2 months; and after him Sogdianus reigned 7 months. Plato is born. Hippocrates is an illustrious physician.

Plato.

Hippocrates.

A.M. 3548 [4896].

Darius. Darius, surnamed Nothus, reigned 19 years. Egypt revolted from the Persians. The Jews, after their return from captivity, were governed not by kings, but by the high priests, until Aristobulus, who with the priestly dignity began to usurp the regal title also.

[A.M. 3580. B.C. 424.]

A.M. 3588 [4936].

Artaxerxes Mnemon. Artaxerxes, surnamed Mnemon, son of Darius and Parysatis, reigned 40 years. The history of Esther belongs to his reign, since he is called Ahasuerus by the Hebrews, and Artaxerxes by the Seventy. The Athenians increased their alphabet from sixteen to twenty-four letters. The Carthaginians carried on a famous war.

[A.M. 3599. B.C. 405.]

Brennus sacks Rome. The Senogalli, under Brennus, assaulted Rome, and, except the Capitol, burnt the whole, and sacked it for six months. The consuls gave place to military tribunes.

Aristotle. Aristotle, at the age of eighteen, became a pupil of Plato.

A.M. 3614 [4962].

[A.M. 3645. B.C. 359.] Ochus. Artaxerxes, who is also called Ochus, reigned 26 years. He united Egypt to his empire, and drove Nectanebus, its king, into Ethiopia, with whom perished the Egyptian monarchy.

Demosthenes. Demosthenes the orator is universally celebrated. The Romans conquer the Gauls.

Plato dies. [B.C. 348.] Plato dies, and is succeeded in the Academy by Speusippus.

A.M. 3618 [4966].

Jaddua, the High Priest. Arses, son of Ochus, reigned 4 years. Jaddua, the Pontiff of the Jews, is an illustrious man: his brother Manasses built a temple on Mount Gerizim. Speusippus

dies, and is succeeded by Xenocrates. In the fourth year of Ochus, Alexander, son of Philip and Olympias, begins to reign over the Macedonians, in the twentieth year of his age. The Fifth Age. Alexander the Great. [A.M. 3668. B.C. 336.]

A.M. 3624 [4972].

Darius, son of Arsanes, reigned 6 years. Alexander, after fighting successfully against the Illyrians and Thracians, and overthrowing Thebes, turned his arms against Persia, and after defeating the king's generals at the river Granicus, he takes Sardis, and afterwards Tyre. He then invades Judæa; where being favourably received, he offers sacrifices to God, and treats the Pontiff Jaddua with distinguished honours, and dismisses Andromachus the governor. In the seventh year of his reign he founded Alexandria in Egypt, and Darius being slain, he straightway possessed himself of Babylon, by which the Persian monarchy was ended, after a continuance of 231 years. At the same time the Latins were subdued by the Romans. Darius. Building of Alexandria.

A.M. 3629 [4977].

Alexander reigned 5 years after the death of Darius, having reigned 7 years previously. He subdued the Hyrcani and Marsi, and on his return built Parætonium in Ammo. He penetrated India as far as the Ocean, in a series of victories rather than of battles, and having returned to Babylon, he died from drinking poison, in the thirty-second year of his age, and the twelfth of his reign. His empire was divided. Ptolemy, son of Lagus, obtained Egypt. Philip, who is also called Arideus, brother of Alexander, obtained Macedon. Syria, Babylon, and all the kingdoms of the East fell to Seleucus Nicanor. Antigonus reigned over Asia. These are designated in the book of Daniel, as the four horns of the he-goat which smote the ram. Ammo, now the Oasis of Siwah. Ptolemy Soter. Division of the Macedonian Empire. [A.M. 3681. B.C. 321.]

THE FIFTH AGE.

A.M. 3669 [5017].

Ptolemy Soter. Ptolemy, son of Lagus, and first king of Egypt,
Appius Claudius. reigned 40 years. Appius Claudius Cœcus was an illustrious Roman: he constructed the Claudian aqueduct and the Appian way. Ptolemy, by craft, reduced Jerusalem and Judea under his rule, and carried many of the
Onias. people into Egypt. Onias, son of Jaddua, was an illustrious Jewish High Priest . . . In the thirteenth year of Ptolemy, Seleucus Nicanor begins to reign over Syria and Babylon, and the upper regions; from which time the Hebrew history of the Maccabees dates the dominion of the Greeks, and the Edesseni their chronicles.
Seleucus. Seleucus founded the cities of Seleucia, Laodicea, Antioch, Apamia, Edessa, Berœa, and Pella.
Simon the First. [B.C. 300.] Simon, the Jewish Pontiff, and son of Onias, was distinguished for his devotion and piety. He left an infant son, Onias, and was succeeded in the priesthood by his brother Eleazar. Seleucus transfers many Jews to his new cities, and grants them equal civil privileges with the Greeks.

A.M. 3707 [5055].

Ptolemy Philadelphus. [B.C. 284.] Ptolemy Philadelphus reigned 38 years. Sostratus, of Pharos, built the tower of Pharos at Alexandria. Ptolemy granted the Jews who were in Egypt their liberty, and sent many presents to Eleazar the Pontiff, and vessels for the service of the temple, requesting that seventy interpreters might be sent to him to translate
The Septuagint Translation. the Holy Scriptures into the Greek language. Aratus is a distinguished man. After Eleazar, his uncle, Manasses, succeeded to the Jewish priesthood. Such was the greatness of this Ptolemy Philadelphus, that he surpassed Ptolemy his father; for it is recorded that he had 200,000 footmen, 20,000 horse, 20,000 chariots, 500 elephants, which he was the first to bring from Ethiopia, and other such like things.

A.M. 3733 [5081].

Ptolemy Euergetes, brother of the former king, reigned 26 years. He was called Euergetes by the Egyptians, because, when he made himself master of Syria and Cilicia, and nearly all Asia, among the immense quantity of silver and precious vessels which he took, he also recovered their gods which Cambyses had carried away into Persia when he conquered Egypt. The Jewish Pontiff Onias, son of Simon the Just, is distinguished; and no less so is his son Simon, under whom Jesus the son of Syrach wrote the book of Wisdom, which is called Panareton, and in which he makes mention of Simon.

Ptolemy Euergetes. [A.M. 3757. B.C. 247.]

Jesus Syrach.

A.M. 3750 [5098].

Ptolemy Philopater, son of Euergetes, reigned 17 years. Antiochus, king of Syria, defeated Philopater, and annexed Judæa to his kingdom. Onias, son of Simon, is an illustrious Jewish Pontiff, to whom Arius, king of the Lacedæmonians, sent ambassadors.

Ptolemy Philopater. [B.C. 221.]

A.M. 3774 [5122].

Ptolemy Epiphanes, son of Philopater, reigned 24 years. The second book of the Maccabees narrates the events of this period among the Jews. Onias the high priest, with a number of the Jews, fled into Egypt, where he was honourably received by Ptolemy, and obtained of him a grant of the region called Heliopolis, and permission to erect a temple like that of the Jews, which continued 250 years, unto the reign of Vespasian. During the pontificate therefore of Onias, innumerable swarms of Jews fled into Egypt, which was also at that time filled with multitudes of Cyrenians. The cause of Onias and the others fleeing into Egypt was this: Antiochus the Great and the generals of Ptolemy were contending together, and Judæa, which lay between

Ptolemy Epiphanes. [A.M. 3800. B.C. 204.]

Onias erects the Temple at Heliopolis.

THE FIFTH AGE.

both, was torn with opposite factions,—some favouring Antiochus, and others Ptolemy.

A.M. 3809 [5157].

Ptolemy Philometor. [A.M. 3824. B.C. 180.]

Ptolemy Philometor reigned 35 years. Aristobulus, a Jew by nation, is a distinguished Peripatetic philosopher: he addressed to Ptolemy Philometor commentaries on the books of Moses. Antiochus Epiphanes, who reigned 11 years in Syria after Seleucus, with the surname of Philopater, in his hatred of the Jewish law, filled every place with idolatrous pollutions, and placed an image of Olympian Jupiter in the temple. Moreover, at the request of the Samaritans themselves, he built a temple to Jupiter Peregrinus, on the summit of

Mattathias.

Mount Gerizim in Samaria. But Mattathias, a priest, zealous of the laws of his fathers, took up arms against the generals of Antiochus, and on his death, his son

Judas Maccabæus.

Judas Maccabæus succeeded to the command, in the 146th year of the Grecian monarchy, in the twentieth of Ptolemy, and in the 155th Olympiad. He eventually drives the generals of Antiochus out of Judæa, and having released the temple from idols, restores to his people the laws of their fathers, after an interval of three years. Wherefore, after the flight of Onias into Egypt, of which we have spoken above, and the death of Alcimus, who unworthily sought to obtain the pontificate after he had driven out Onias, by the universal consent of the Jews, it devolved on Maccabæus, and after his death was still more ably administered by his brother

Jonathan.

Jonathan, for nineteen years.

A.M. 3838 [5186].

Ptolemy Euergetes.

Ptolemy Euergetes reigned 29 years. Jonathan, the captain and high priest of the Jews, makes an alliance with the Romans and Spartans. On his being slain by

Simon Hyrcanus.

Triphon, the priesthood devolves on his brother Simon, in the seventh year of Euergetes. After ably filling the

office for eight years, he left it to his son John. He made war with the Hyrcani, whence he received the name of Hyrcanus; and on his application he was, by a decree of the Senate, enrolled among the friends of the Roman people. He besieged Samaria, and took it and levelled it to the ground; it was afterwards rebuilt by Herod, and named by him Sebaste, in compliment to Augustus. THE FIFTH AGE.

A.M. 3855 [5203].

Ptolemy Physcon, who is also called Physcon, reigned 17 years. Cicero is born at Arpinum: his mother was named Helvia; his father was of equestrian rank, of the royal family of the Volsci. Hyrcanus, after holding the priesthood twenty-six years, is succeeded by Aristobulus for one year, who, equally king and high priest, first assumed the diadem among the Jews 484 years after the Babylonish captivity. After him reigned Jannæus, surnamed Alexander, for 27 years; he also held the priesthood, and ruled with excessive cruelty.* Ptolemy Physcon. [A.M. 3859. B.C. 145.] M. T. Cicero born. Aristobulus. Jannæus.

A.M. 3865 [5213].

Ptolemy, who is also named Alexander, reigned 10 years. In the seventh year of his reign, Philip and Gabinus were taken prisoners, and Syria fell under the Roman sway. Ptolemy Physcon was driven from Egypt by his mother Cleopatra, and retired into Cyprus. Ptolemy Alexander. Cleopatra.

A.M. 3873 [5221].

Ptolemy, who had been driven out by his mother, returned after an exile of eight years, and obtained the kingdom; the people having driven out Alexander, his predecessor, for slaying his mother. Sylla spoils the Athenians. Ptolemy Lathyrus. Sylla.

* Ptolemy Physcon died A.M. 3887, B.C. 117, and was succeeded by his son Ptolemy Lathyrus, who was driven from Egypt by his mother Cleopatra.

THE FIFTH AGE.

A.M. 3903 [5251].

Ptolemy Dionysius. Ptolemy Dionysius reigned 30 years. From the fifth year of his reign, Alexandra, after the death of the pontiff, Alexander, her husband, reigned 9 years in Judæa, during which period the Jews were a prey to anarchy and slaughter. After her death, her sons, Aristobulus and Hyrcanus, by their contentions for the throne, afforded an opportunity to the Romans of invading Judæa. Accordingly, Pompey came to Jerusalem and took the city: he entered the temple and went even into the most holy place. Carrying away Aristobulus with him in fetters, he confirmed Hyrcanus in the pontificate, which he filled for 34 years, and made Antipater, son of Herod of Ascalon, governor of Palestine. Virgilius Maro is born in a village called Andes, not far from Mantua. In the consulship of Pompey and Crassus, Pompey takes Jerusalem, and makes the Jews tributary. Virgil studies at Cremona. Cæsar conquers the Germans and Gauls, and compels the Britons, who were previously unacquainted even with the name of the Romans, to give hostages and pay tribute.

Alexandra, Queen of Judæa. [A.M. 3934. B.C. 70.]

Pompey takes Jerusalem.

Virgil born.

Cæsar conquers Gaul, and invades Britain.

A.M. 3905 [5253].

Cleopatra, Queen of Egypt. Cleopatra, sister of Ptolemy, reigned 22 years. For a civil war having broken out between Cæsar and Pompey, the latter being defeated fled to Alexandria, where he was slain by order of Ptolemy, from whose hands he looked for succour. And when Cæsar shortly after came to Alexandria, Ptolemy would have cut him off also; but perished himself in the war which he then kindled. Cæsar, having made himself master of Alexandria, gave the kingdom to Cleopatra, with whom he had had an adulterous intercourse. In the third year of her reign he obtained the sole dominion over the Romans, and from him the Roman princes were called Cæsars. Cleopatra made her entry into the city with royal state.

Civil War of Cæsar and Pompey. [A.M. 3956. B.C. 48. Battle of Pharsalia.]

THE FIFTH AGE.

A.M. 3910 [5258].

Upwards of seventy Roman senators and knights having conspired against Cæsar on account of his overbearing conduct, he was stabbed to death in the senate-house four years and six months from the commencement of his reign. Cassius conquers Judæa and spoils the temple.

Brutus and Cassius.

Cassius spoils the Temple.

A.M. 3966 [5314].

Octavianus Cæsar Augustus, the second of the Roman princes, from whom all his successors assumed the title of Augustus, reigned 56 years and 6 months; 15 in Cleopatra's lifetime, and 41 after her death. In the eleventh year of Augustus, on the Jewish priesthood becoming vacant, Herod, an entire stranger, whose father, Antipater, was a native of Ascalon, and his mother, Cypris, an Arabian, was made king by the Romans. He reigned 36 years; and that his ignoble and foreign extraction might not be known, he burned all the books in which the lineage of the Jewish nobility was registered in the temple; that, by the suppression of the proofs to the contrary, he might himself be deemed to have belonged to it. Moreover, that his own offspring might partake of the royal blood, he put away Dosis, a woman of Jerusalem, whom he had married when in a private station, together with his son Antipater, whom he had gotten by her, and took to wife Marianne, daughter of Alexander, and grand-daughter of Aristobulus, the brother of Hyrcanus, his predecessor. By her he had five sons, two of whom, Aristobulus and Alexander, he put to death in Samaria; and not long after their mother also, whom he passionately loved. Of these sons, Aristobulus had, by Berenice, a son, Herod, who, we read in the Acts of the Apostles, was smitten by an Angel. A third war having arisen between Augustus and Antony, because the latter, who had Asia and the East, had put away the sister of Augustus and married Cleopatra, Antony and Cleopatra are over-

Octavianus. [A.M. 3977, B.C. 27.]

Herod, King of the Jews.

Death of Antony and Cleopatra.

The Fifth Age.

come, and slay themselves. From which period some date the first year of the reign of Augustus. Up to this time, the descendants of Lagus had reigned in Egypt 295 years.

The Sixth Age.

THE SIXTH AGE.

A.M. 3952 [A.D. 1].

[A.M. 4004. A.D. 1.] The Birth of Christ.

In the forty-second year of Augustus Cæsar, in the twenty-seventh from the death of Antony and Cleopatra, when Egypt became a Roman province, in the third year of the 193rd Olympiad, and in the 752nd from the building of the city, in the year when all commotions of nations were stilled throughout the whole world, and, by the appointment of God, Cæsar had established real and durable tranquillity, Jesus Christ consecrated by his advent the sixth age of the world. In the forty-seventh year of the reign of Augustus, Herod died a miserable and justly merited death, his body being dropsical and swarming with worms. His son Archelaus was appointed in his stead by Augustus, and reigned 9 years unto the end of Augustus's reign. For then the Jews, no longer able to endure his ferocity, made accusation against him before Augustus; whereupon he was banished to Vienne, a town of Gaul; and with a view to lessen the greatness of the kingdom of Judæa, and to bridle the insolence of the people, his four brothers, Herod, Antipater, Lysias, and Philip, were made Tetrarchs: of whom Philip and Herod, who was before called Antipas, had been made Tetrarchs, while Archelaus was yet alive.

Herod's miserable death.

A.M. 3979 [38].

Tiberius. [A.D. 14—37.]

Tiberius, step-son of Augustus, being the son of his wife Livia by a former husband, reigned 23 years. In the twelfth year of his reign he appointed Pilate governor of Judæa. Herod the Tetrarch, who ruled over the Jews 23 years, built Tiberias and Libias in honour of Tiberius and his mother Livia.

Herod the Tetrarch.

THE SIXTH AGE.

A.M. 3981 [30].

In the fifteenth year of the reign of Tiberius, the Lord, after the baptism which John preached, announces to the world the kingdom of heaven, 4000 years from the beginning of the world, according to the Hebrews, as Eusebius says in his Chronicles; remarking that the sixteenth year of Tiberius was the commencement of the 81st, Jubilee, according to the Hebrews. But why our computation gives eleven years less, will be easily seen by those who have read the former parts of this book. But according to the same Chronicles, which Eusebius himself wrote from either computation as it seemed good to him, there are 5228 years. [A.M. 4030. A.D. 26.] CHRIST'S PREACHING.

A.M. 3984 [33].

In the eighteenth year of the reign of Tiberius, the Lord by his passion redeemed the world, and the Apostles, previously to their preaching throughout the coasts of Judæa, ordain James, the brother of the Lord, to be bishop at Jerusalem; they moreover ordain seven deacons; and after the stoning of Stephen, the church is scattered throughout the regions of Judæa and Samaria. Agrippa, surnamed Herod, son of Aristobulus, the son of Herod the king, having gone to Rome to accuse Herod the tetrarch, is cast into prison by Tiberius, where he made many friends, and, in particular, Caius, son of Germanicus. [A.M. 4033. A.D. 29.] CHRIST CRUCIFIED. Stephen stoned. [A.D. 31.]

A.M. 3993 [42].

Caius, surnamed Caligula, reigned 3 years, 10 months, and 8 days. He released his friend, Herod Agrippa, from prison, and made him king of Judæa, where he reigned 7 years, until the fourth year of Claudius, when, being smitten by an angel, he was succeeded in the kingdom by his son Agrippa, who reigned 25 years, until the destruction of the Jews. Herod the Tetrarch went to Caligula. [A.D. 38.] Claudius. Agrippa. A.D. 42.

THE SIXTH AGE.

Rome, at the instigation of Herodias, to court the favour of Caius; but, being accused by Agrippa, he lost the tetrarchy, and, retiring to Spain with Herodias, there died of grief. Pilate, who had condemned Christ to death, was treated with such severity by Caius, that he perished by his own hand. Caius, numbering himself among the gods, profanes the holy places of the Jews with the pollutions of idols. Matthew wrote his gospel while preaching in Judæa.

Pontius Pilate destroys himself.

GOSPEL OF ST. MATTHEW.

A.M. 4007 [56].

Claudius reigned 14 years, 7 months, and 28 days. The apostle Peter founded the church of Antioch, and afterwards went to Rome, where he occupied the episcopal chair for twenty-five years, until the last year of Nero. Mark was sent by Peter into Egypt, where he preached the gospel which he had written at Rome. A severe famine, mentioned by Luke [Acts xi. 28,] took place in the fourth year of Claudius. In the same year Claudius went to Britain,* whither no one had ventured before or since the days of Julius Cæsar; and in a very few days he reduced the greater part of the island without any fighting or bloodshed. He also added the Orkneys to the Roman empire, and returned to Rome after an absence of six months.† In the 9th year of his reign he banished the restless and seditious Jews from Rome, as Luke [Acts xviii. 2,] narrates. In the following year Rome was distressed by a most grievous famine.

ST. PETER GOES TO ROME.

The Famine. [A.D. 45.]

CLAUDIUS INVADES BRITAIN.

Banishes the Jews from Rome.

A.M. 4021 [70].

Nero reigned 14 [13] years, 7 months, and 27 days. In the second year of his reign Festus succeeded Felix as procurator of Judæa: he sent Paul bound to Rome, where he remained two years at large, though a prisoner;

Nero. [A.D. 54.]

ST. PAUL SENT TO ROME. [A.D. 62.]

* See Bede's Ecclesiastical History, B. I. Ch. III.

† See Tacitus' Life of Agricola, Ch. XIII., for a brief account of the Roman transactions in Britain, prior to Agricola.

after which he is sent to preach, the wickedness of Nero not having yet reached to such a head as history records of him. James, the brother of our Lord, after ruling the church of Jerusalem thirty years, is, in the seventh year of Nero, stoned to death by the Jews, who wreaked on him the vengeance which Paul had escaped. Festus is succeeded in office by Albinus, Albinus by Florus. Impatient of the luxury and avarice of the latter, the Jews rebelled against the Romans, whereupon Vespasian was sent against them with an army, and took most of the cities of Judæa. Above all his other enormities, Nero first persecutes the Christians; of whom the most illustrious victims were Peter and Paul, the former of whom was crucified, the latter slain with the sword. He attempted no military expedition whatever, and well nigh lost Britain;* for under him two of the noblest towns there were taken and destroyed.

THE SIXTH AGE.

DEATH OF JAMES.

Vespasian sent against the Jews. [A.D. 65.]

PETER AND PAUL PUT TO DEATH.

LONDON BURNT.

A.M. 4031 [80].

Vespasian reigned 9 years, 11 months, and 22 days. He was saluted Emperor by the army in Judæa, and committing the war to his son Titus, he sets out for Rome by way of Alexandria. In the second year Titus overthrew the kingdom of Judæa, and levelled the temple to the ground in the eighteen hundred and ninth year from the building of it. This war was brought to a close in four years,—two while Nero lived, and two after his death. Vespasian, among his other exploits, while yet a subject, was sent by Claudius† into Germany, and thence to Britain: he engaged thirty-two

Vespasian. [A.D. 69.]

DESTRUCTION OF JERUSALEM. [A.D. 70.]

VESPASIAN'S EXPEDITION INTO BRITAIN. Conquers the Isle of Wight.

* See Bede's Ecclesiastical History, B. I. Ch. III. Suetonius Paulinus, the Roman praetor, overrun the island of Anglesey, and destroyed the Druidical worship. The Britons attacked London, which they reduced to ashes, and butchered the inhabitants and their allies, to the amount of 70,000, but were shortly after defeated by Suetonius, and 80,000 fell in the field of battle; and Boadicea, queen of the Iceni, poisoned herself.

† Ibid. B. I. Ch. III.

THE SIXTH AGE.

times with an enemy: he added to the Roman empire two very potent nations, twenty cities, and the Isle of Wight, nigh to Britain. A colossal figure a hundred and seven feet high is erected to him.

A.M. 4033 [82].

Titus. [A.D. 79.]

Titus reigned 2 years and 2 months. He was endued with such excellent virtues of every kind, that he was called the idol and delight of mankind. He builds an Amphitheatre at Rome, and slays 5000 wild beasts at its dedication.

A.M. 4049 [98].

Domitian. [A.D. 81.]

Domitian, younger brother of Titus, reigned 15 years and 5 months. He was the next after Nero who persecuted the Christians; under him the Apostle John was banished to the Isle of Patmos, and Flavia Domitilla, grand-daughter of the sister of Flavius Clemens the consul, was exiled to the island of Pontia for her testimony to the faith. It is also said that he plunged John himself into a vessel of boiling oil, but that John escaped unhurt, inasmuch as he was ever exempt from the evils of mortality.

BANISHMENT OF ST. JOHN. [A.D. 95.]

A.M. 4050 [99].

Nerva. [A.D. 96.]

Nerva reigned 1 year, 4 months, and 8 days. By his first edict he recalled all the exiles; and by this general indulgence the Apostle John, too, was liberated, and returned to Ephesus. And because he found the faith of the church much shaken by heretics during his absence, he presently confirmed it by setting forth in his gospel the eternity of the Word of God.

THE GOSPEL OF ST. JOHN. [A.D. 96.]

A.M. 4069 [118].

Trajan. [A.D. 98.]

Trajan reigned 19 years, 6 months, and 15 days. The Apostle John tranquilly expired at Ephesus in the sixty-eighth year after the Lord's passion, and in the ninety-

eighth of his age. In the persecution stirred up by Trajan against the Christians, Simeon, bishop of Jerusalem, is crucified, being the same with Simon the son of Cleophas; and Ignatius, bishop of Antioch, is brought to Rome, and exposed to wild beasts. Alexander, too, bishop of Rome, gains the martyr's crown, and is buried seven miles from the city in the Numentan road, where he was beheaded. Pliny the younger, of Novocomum, is esteemed an excellent orator and historian: many of his learned works remain. The Pantheon at Rome, which Domitian had built, was burnt by lightning: the name was given it as marking its designation to be the abode of all the gods. The Jews are deservedly slaughtered for exciting sedition in various parts of the world. Trajan widely extended the boundaries of the Roman empire, which, since the days of Augustus, had been rather maintained than amplified.

THE SIXTH AGE.

Martyrdom of Simeon, Ignatius, and Alexander.

Pliny the younger.

Jewish sedition.

A.M. 4090 [139].

Adrian, the son of a female cousin of Trajan, reigned 21 years. Having become acquainted with some books on the Christian religion, through Quadrata, a disciple of the Apostles, and Aristides an Athenian, a man full of faith and wisdom, and Serenus Granius, one of his lieutenants, he enjoined by a letter that the Christians should not be condemned unless something criminal were laid to their charge. By a further slaughter he humbled the Jews, who a second time rebelled; and even forbad them to enter Jerusalem, which he restored to its best condition, and rebuilt its walls, and ordered it to be called Ælia, from his own name. He was learned both in the Greek and Latin tongue, and built a library at Athens of a wonderful structure.

ADRIAN* BUILT THE WALL between England and Scotland. [A.D. 121.]

Persecutes the Jews. [A.D. 135.]

* This event is not noticed by Venerable Bede, but will be found, with many other curious and interesting particulars of our early history, in Chalmers' Caledonia, Book I., in which the author gives references to his various authorities.

THE SIXTH AGE.

Marcus is made first Gentile bishop of Jerusalem; fifteen Jewish bishops having presided nearly 107 years from the Lord's passion.

A.M. 4112 [161].

Antoninus Pius receives from JUSTIN his Defence of Christianity. [A.D. 139.]

Antoninus, surnamed the Pious, with his sons Aurelius and Lucius, reigned 22 years and 3 months. Justin the philosopher delivered to him a book on Christianity, and brought him to regard the Christians with favour. This man, not long after, shed his blood for Christ, under Pius, bishop of Rome, when Crescens the Cynic stirred up a persecution. A pastor named Hermes wrote a book, which gives the command of an angel that Easter should be kept on the Lord's day. Polycarp, by coming to Rome, delivered from the infection of heresy many who had been latterly corrupted by the doctrines of Valentine and Cerdon.

POLYCARP, disciple of St. John.

A.M. 4131 [180].

Aurelius and Verus.

Marcus Antoninus Verus, with his brother Lucius Aurelius Commodus, reigned 18 years and 1 month. These first exercised a joint administration, there having been up to this period only one Augustus at a time: they made war against the Parthians with wonderful valour and success. Polycarp and Pionius bore their martyrdom during a persecution in Asia; in Gaul, too, very many nobly shed their blood for Christ. Not long after, in punishment of wickedness, a pestilence devastated many provinces far and wide, and especially Italy and Rome. His brother Commodus having died, Antoninus associated his son Commodus with him in the empire. Melito Asianus, bishop of Sardis, delivered to the Emperor Antoninus an Apology for the Christians. Lucius, a king of Britain, in a letter to Eleutherus, bishop of Rome, requests to be made a Christian.* Apollinaris

Martyrdom of Polycarp and Pionius.

LUCIUS, KING OF BRITAIN, BAPTIZED.

* See Bede's Ecclesiastical History, B. I. Chap. IV.

Asianus, and Dionysius are esteemed illustrious bishops; the former of Hierapolis, the latter of Corinth. THE SIXTH AGE.

A.M. 4144 [193].

Lucius Antoninus Commodus reigned 13 years after his father's death. He warred with success against the Germans; but, a slave to luxury and obscenity, he manifested nothing of his father's virtue and piety. Irenæus, bishop of Lyons, is a man worthy of note. Commodus ordered the head of the Colossus to be taken off, and an image of his own to be placed on it. Commodus. [A.D. 180.] IRENÆUS. [A.D. 174.]

A.M. 4145 [194].

Ælius Pertinax reigned 6 months. He is slain in the palace by the wickedness of Julian, a lawyer, whom, in the seventh month of his reign, Severus conquered in war, and slew at the Milvian Bridge. Victor, the thirteenth bishop of Rome, ordained, by letters widely circulated, that Easter should be kept on the Lord's day which occurs between the fifteenth and twenty-first day of the moon of the first month, in conformity with his predecessor Eleutherus: in favour of whose decrees, Theophilus, bishop of Cæsarea in Palestine, together with other bishops present at the same Council, wrote a synodical and very useful letter against such as celebrate Easter on the 14th day of the moon, like the Jews. Ælius Pertinax. Easter Sunday fixed.

A.M. 4163 [212].

Severus Pertinax reigned 18 years. Clement, a presbyter of the church at Alexandria, and Pantænus, a Stoic philosopher, are deemed most eloquent and subtle in disputation respecting our religion. Narcissus, Bishop of Jerusalem, Theophylus of Cæsarea, Polycarp and Bachylus, bishops of the churches of Asia, deserve particular notice. During a persecution of the Christians, very many in various provinces attained the crown of martyrdom, among whom was Leonides, father of Origen. Clodius Albinus, who had proclaimed himself Cæsar Severus. [A.D. 195.] CLEMENS ALEXANDRINUS.

THE SIXTH AGE.

in Gaul, having been slain at Lyons by Severus, the latter transfers the war to Britain, and there, in order to make the provinces which he had recovered more secure from the invasions of the barbarians, he dug a great trench, and constructed a stout rampart which he strengthened with many towers, from sea to sea, a length of 132 miles, and died at York.* Perpetua and Felicitas were sentenced to the wild beasts for Christ's sake, in the camp at Carthage in Africa, on the nones of March.

THE RAMPART OF SEVERUS.

The Emperor dies at York. [A.D. 211.]

A.M. 4170 [219].

Caracalla.

Antoninus, surnamed Caracalla, son of Severus, reigned 7 years. Alexander, a bishop of Cappadocia, having, from his love to the holy places, come to Jerusalem, while Narcissus, bishop of that city, and a very old man, was yet living, is himself there ordained bishop, the Lord having vouchsafed a revelation directing it to be done. Tertullian of Africa, the son of a centurion, is extolled in all the churches.

TERTULLIANUS.

A.M. 4171 [220].

Macrinus. [A.D. 217.]

Macrinus reigned 1 year. Abgarus, a holy man, reigned at Edessa, according to Africanus. Macrinus, with his son Diadumenus, by whose aid he usurped the purple, is slain in a tumult of the soldiers at Archilaides.

A.M. 4175 [224].

[Heliogabalus. A.D. 218.]

Marcus Aurelius Antoninus reigned 4 years. The city of Nicopolis, which before was called Emmaus, was built in Palestine; Julius Africanus, a writer of the times, engaging for it the zeal of the proconsul. This is that Emmaus, which the Lord vouchsafed to make holy by entering it after his resurrection, as St. Luke narrates. Hippolytus, a bishop, and author of many small works, brought down his chronicles to this period:

HIPPOLYTUS.

* "Not a wall, as some imagine, but a rampart, made of sods."—Bede's Ecclesiastical History, B. I. Chap. V.

he also found out the sedecennal cycle of Easter, acting on which hint, Eusebius brought out the decennovenal cycle. THE SIXTH AGE.

A.M. 4188 [237].

Aurelius Alexander reigned 13 years. He was singularly dutiful to his mother Mammea, and was on that account beloved by all. Urbanus, bishop of Rome, persuaded many of the nobles to faith in Christ, and to bear their testimony. Origen of Alexandria is famous throughout the whole world; Mammea, the mother of Alexander, was anxious to hear him, and sent for him to Antioch, with signal marks of honour. Alexander. [A.D. 222.] ORIGEN.

A.M. 4191 [240].

Maximin reigned 3 years. He persecutes the priests and clergy, that is, the teachers of the churches, principally on account of Christiana, the wife of Alexander, his predecessor, and the family of Mammea, his mother, and especially on account of Origen, the presbyter. Pontian and Anther, bishops of Rome, were crowned with martyrdom, and buried in the tomb of Callistus. Maximin. [A.D. 235.]

A.M. 4197 [246].

Gordian reigned 6 years. Julius Africanus is famous among ecclesiastical writers; he alleges in his Chronicles, that he hastened to Alexandria, emulous of the fame of Heraclas, a man deeply versed in divine and philosophic studies, and Grecian learning of every kind. Origen, at Cæsarea in Palestine, imbued with divine philosophy the youthful brothers, Theodorus, surnamed Gregory, and Athenodorus, who afterwards were most worthy bishops of Pontus. Gordian. [A.D. 238.] JULIUS AFRICANUS.

A.M. 4204 [253].

Philip, with his son of the same name, reigned 7 years. He was the first Christian emperor; and with the third year of his reign was completed the 1000th Philip, the first Christian Emperor. [A.D. 243.]

THE SIXTH AGE. from the building of Rome: thus this natal year, the most august of all that preceded it, was celebrated by a Christian emperor with most costly games and spectacles.

ORIGEN WRITES AGAINST CELSUS. Origen made a reply in eight books to a certain Celsus, an Epicurean philosopher, who had written against us: this man, I may say in a few words, was so diligent a writer, that Jerome in one place has recorded, that he had himself read 6000 of his books.

A.M. 4205 [254].

Decius. [A.D. 248.] Decius reigned 1 year and 3 months. Having slain the Philips, father and son, through his hatred of them he excites a persecution of the Christians, in which Fabian was crowned with martyrdom at Rome, and left his bishopric to Cornelius, who also attained the martyr's crown. Alexander, bishop of Jerusalem, and Babylas are slain, the one at Cesarea in Palestine, the other at Antioch. But this persecution, according to Dionysius, bishop of Alexandria, had not its origin from the emperor's command; but for a whole year, says he, a ministering dæmon, whom our state alleged to be from the gods, anticipated the principal edicts, and stirred up the superstitious vulgar against us.

A.M. 4207 [256].

Gallus. [A.D. 251.] Gallus, with his son Volusianus, reigned 2 years and 4 months. Dionysius, prelate of Alexandria, thus speaks of his reign:—"Now Gallus could neither discern nor avoid the misfortune of Decius, but stumbled over the same stone of offence; for when his reign was prosperous in the beginning, and a clear course was open before him, he persecuted the holy men who prayed to God, the Most High, for the peace of his kingdom, and with them departed both his prosperity and quiet. Origen died, and was buried in the city of Tyre, not having fully completed his seventieth year. Cornelius, bishop of Rome, at the request of a certain matron named Lucina, disinterred in the night-time the bodies of the apostles Paul and

ORIGEN DIES.

Peter, who had been buried, the one in the Via Hostiensis, where he was beheaded, and the other near the spot where he was crucified, and placed them among the bodies of the holy bishops in the temple of Apollo, in the Golden Mount, on the Vatican Hill of Nero's Palace, on the 3rd of the calends of July. THE SIXTH AGE. DISINTERMENT OF ST. PAUL AND ST. PETER.

A.M. 4222 [271].

Valerian, with his son Gallienus, reigned 15 years. Having stirred up a persecution of the Christians, he was immediately thereupon made captive by Sapor, king of the Persians, and there, with his eyes put out, he spent his days in miserable slavery. Whereupon Gallienus, frightened at so manifest a judgment of God, granted us rest; but notwithstanding, either as a punishment for his own lust, or his father's impiety, he sustained many calamities from the barbarians who assailed the Roman dominions. In this persecution, Cyprian, bishop of Carthage, whose very learned works still remain, obtains the martyr's crown: his deacon Pontius, who was with him in exile unto the day of his death, has left an admirable account of his life and suffering. Theodorus, surnamed Gregory, bishop of Neocæsarea in Pontus, of whom we have spoken before, is renowned for his wonderful heavenly endowments; as an instance of which, he by his prayers removed a mountain to make room for the site of a church. Stephen and Xistus, bishops of Rome, suffered martyrdom. Valerian. [A.D. 253.] Gallienus. ST. CYPRIAN AND PONTIUS. Gregorius Thaumaturgus.

A.M. 4224 [273].

Claudius reigned 1 year and 9 months: he conquers the Goths, who had now wasted Illyricum and Macedonia for fifteen years; in memory of which a shield of gold was hung up in the senate house, and his image of gold was placed in the Capitol. Malchion, a very eloquent presbyter of the church of Antioch, and who had taught rhetoric in the same city, disputed with Paul Claudius. [A.D. 268.] MALCHION.

THE SIXTH AGE.

of Samosata, bishop of Antioch, who taught that Christ was a mere man partaking of our common nature only: the Dialogue, which was taken down by notaries, remains to this day.

A.M. 4229 [278].

Aurelian. [A.D. 270.]

Aurelian reigned 5 years and 6 months. Having stirred up a persecution against us, a thunderbolt fell at his feet, to the great terror of the bystanders, and not long after he was slain by the soldiers, in the midst of a march between Constantinople and Heraclea, near the ruins of an old town named Cœnofrurium. Eutychian, bishop of Rome, obtained the martyr's crown, and was buried in the cemetery of Callistus, having himself buried 313 martyrs with his own hands.

A.M. 4230 [279].

Tacitus.

Tacitus reigned 6 months. Having been slain at Pontus, Florian possessed the empire 88 days, and was

ANATOLIUS.

then slain at Tharsus. Anatolius, by birth an Alexandrian, bishop of Laodicea in Syria, and versed in philosophic learning, is celebrated in the writings of many; a proof of the vastness of his intellect may be found in his book on Easter, and his ten books on arithmetic.

A.M. 4236 [285].

Probus. [A.D. 275.]

Probus reigned 6 years and 4 months. He conquered the barbarians in many severe engagements, and wholly freed the Gallic provinces which they had for a long

HERESY OF THE MANICHÆANS.

while occupied. The foolish heresy of the Manichæans sprung up to the general misfortune of mankind in the second year of his reign, being, as we read in the Chronicles of Eusebius, the 325th year according to the reckoning of Antioch, the 402nd according to that of Tyre, the 324th according to that of Laodicea, the 588th according to that of Edessa, the 380th according to that of Ascalon, the beginning of the 86th Jubilee,

or the year 4250, according to that of the Hebrews. Archelaus, a bishop of Mesopotamia, wrote in the Syriac tongue a book containing his disputation with a Manichæan who came out of Persia, though some think it a translation by some Greeks. THE SIXTH AGE.

A.M. 4238 [287].

Carus, with his sons Carinus and Numerianus, reigned 2 years. Gaius, bishop of the Roman church, who suffered martyrdom under Dioclesian, is eminent at this period. Pierius, a presbyter of Alexandria, most ably taught the people under Theon the bishop, and such was the elegance that he exhibited both in his sermons and in the many tracts of his which remain to this day, that he was styled the younger Origen; he was a man who denied himself to a wonderful degree, and of his own accord embraced poverty; after the persecution he passed the rest of his life at Rome. Carus. [A.D. 282.]

A.M. 4258 [307].

Dioclesian, with Herculius Maximian, reigned 20 years. Carausius assumed the purple, and seized on Britain.* Narseus, king of the Persians, made war in the East. The Quinquegentiani ravaged Africa. Achilleus seized on Egypt. On which account Constantius and Galerius Maximian were associated in the administration, with the title of Cæsars. Constantius married Theodora, daughter of the wife of Herculius, and by her he had six children, brothers of Constantine; Galerius married Valeria daughter of Dioclesian. After ten years the Britannic provinces were recovered to the Empire by the præfect Asclepiodotus. In the nineteenth year of his reign, Dioclesian in the East, and Maximian Herculius in the West, directed that the churches should be wasted, and the Christians persecuted and put to death. But in the second year of the persecution, Dioclesian Dioclesian. [A.D. 284.] CARAUSIUS, EMPEROR IN BRITAIN. Constantius Chlorus and Maximian Galerius. BRITAIN RECOVERED.

* See Bede's Ecclesiastical History, B. I. Chap. VI.

THE SIXTH AGE.

laid aside the purple at Nicomedia, and Maximian at Milan; the persecution, however, once begun, did not cease to rage till the seventh year of Constantine. Constantius,* a man of remarkable mildness and humanity, died in Britain at York, in the sixteenth year of his administration. Such was the flagrant cruelty and continuance of this persecution, that in one month 17,000 suffered martyrdom for Christ; passing the limits of the ocean, it extended itself to Britain, and there condemned to a happy death Albanus,† Aaron, and Julius, with many others, both men and women. By it suffered the presbyter Pamphilus, friend of Eusebius bishop of Cæsarea, whose life he wrote in three books.

CONSTANTIUS DIES AT YORK.

BRITISH MARTYRS, Alban, Aaron, and Julius. [A.D. 305.]

A.M. 4259 [308].

In the third year of the persecution, the same in which Constantius died, Maximin and Severus were made Cæsars by Galerius Maximian. To his persecutions of the Christians, Maximin added his rapes and other flagitious acts. In that storm, Peter of Alexandria suffered with many other bishops of Egypt; Lucian too, a presbyter of Antioch, a man remarkable for his morality, his moderation, and learning. Timothy also suffered at Rome on the 10th of the calends of July.

Maximin and Severus. [A.D. 304.]

A.M. 4290 [339].

Constantine,‡ son of Constantius by Helena his concubine, was made emperor in Britain, and reigned 30 years and 10 months. From the fourth year of the persecution, Maxentius, son of Herculius Maximian, is styled Augustus. Licinius, husband of Constantia, Constantine's sister, is made emperor at Carnuntum. From a persecutor Constantine becomes a Christian.

CONSTANTINE THE GREAT. [A.D. 306.]

Licinius.

ΤΟΥΤΩ ΝΙΚΑ,

* Bede's Ecclesiastical History, B. I. Chap. IX.

† Ibid. B. I. Chap. VII.

‡ Ibid. B. I. Chap. VIII.

In the council at Nice, the Catholic faith is set forth, during the consulate of Paulinus and Julian, being the 636th year after Alexander, on the 19th day of the month Desius, according to the Greeks, which is the 13th day of the calends of July. Constantine built at Rome, where he was baptized, a church to the blessed John the Baptist, which was named the church of Constantine; also a church to the blessed Peter in the temple of Apollo, and another to the blessed Paul, and encased each with Cyprian brass to the height of five feet; he built another in the Sessorian Palace, which he named the Jerusalem church, and where he put a fragment of our Lord's cross; also a church to the holy martyr Agnes, at the request of his daughter, and a baptistery in the same place, where his sister Constantia was baptized together with his daughter Augusta; also a church to the blessed martyr Laurence in the Via Tiburtina in the field of Verus; also one in the Via Lavicana, between two laurels, to the blessed martyrs Peter and Marcellinus; and a mausoleum, in which he laid his mother in a purple sarcophagus; also a church to the blessed Apostles Peter and Paul, and John the Baptist, in the town of Hostia, nigh to the port of the city of Rome; also a church to St. John the Baptist in the town of Alba; also a church in the city of Neapolis; he also rebuilt the town of Drepana in Bithynia, in honour of the martyr Lucian, who was buried there, and called it Helenopolis after his mother's name; he also built a city in Thrace, which he called after his own name, purposing that it should be the seat of the Roman empire, and the capital of the whole East; he also ordered the pagan temples to be closed, which was effected without any bloodshed.

THE SIXTH AGE.

COUNCIL OF NICE. [A.D. 325.]

The Emperor builds churches.

Constantinople. [A.D. 328.]

Pagan Temples closed. [A.D. 331.]

A.M. 4314 [363].

Constantius, with his brothers Constantine and Constans, reigned 24 years, 5 months, and 13 days. James

Constantius, Constantine, and Constans.

THE SIXTH AGE. is made bishop of Nisibis, and in answer to his prayers the city was often saved in time of danger. The Arian impiety, strengthened by the countenance of Constantius,

ATHANASIUS. inflicted first on Athanasius, and then on all the bishops who were not of its own party, exile, imprisonment, and afflictions of every kind. Maximin of Treves is an illustrious bishop; he nobly sheltered Athanasius, bishop of Alexandria, when he was in danger from the vindictive-

HILARY. ness of Constantius. Hilary, bishop of Poictiers, who was banished into Phrygia by the Arians, presented a book in his defence to Constantine at Constantinople, and received permission to return to Gaul.

A.M. 4316 [365].

JULIAN THE APOSTATE. Julian reigned 2 years and 8 months. He returned to the worship of idols, and persecuted the Christians. The pagans at Sebaste, a city of Palestine, attack the sepulchre of John the Baptist, and scatter his bones; they again collect and burn them, and scatter them again; but by the providence of God there were there some monks from Jerusalem, who, mixing with those who were collecting them, brought as many as they could carry away to their father Philip; who straightway,

THE RELICS OF ST. JOHN. not thinking himself worthy to be the guardian of so great a treasure, sent them by Julian, his deacon, to Athanasius the archbishop, who received them in the presence of a few witnesses, and shut them up in a hole of the wall of a chapel, declaring by the spirit of prophecy that they should be a blessing to a succeeding generation; which came to pass in the reign of Theodosius by the instrumentality of Theophilus bishop of that city, who, when the temple of Serapis was destroyed, consecrated on the same spot a church to St. John.

A.M. 4317 [366].

SYNOD OF ANTIOCH. At a synod held at Antioch by Miletius and his clergy,

the terms *homousion* and *anomoion* were rejected, and *homoiousion* was adopted as a mean between the two, agreeably to the Macedonian tenets. Profiting by the error of his predecessor Constantius, Jovian courts Athanasius with flattering letters, and receives from him a formulary of faith and a scheme of church government. THE SIXTH AGE. Jovian. Creed of St. Athanasius.

A.M. 4328 [377].

Valentinian, with his brother Valens, reigned 10 years. Apollinaris, bishop of Laodicea, composed a number of books on our religion, but subsequently erred from the faith, and was the author of a heresy which has been named after him. Damasus, bishop of Rome, built a church to St. Laurence near the theatre, and another over against the catacombs, where lay the holy bodies of the Apostles Peter and Paul, in which place he adorned with verses the Platonia, where the holy bodies lay. Valens, having been baptized by Eudoxius, an Arian bishop, persecutes our people. Gratian, son of Valentinian, was made emperor at Amiens, in the third year of his age. The martyrdom of the apostles is celebrated at Constantinople. On Ambrose being made bishop of Milan, on the death of Auxentius, at an advanced age, the whole of Italy returns to the true faith. Bishop Hilary dies at Poictiers. Valentinian and Valens. Gratian. AMBROSE. All Italy returns to the true faith. ST. HILARY dies. [A.D. 367.]

A.M. 4332 [381].

Valens, with Gratian and Valentinian, sons of his brother Valentinian, reigned 4 years. Valens ordered that the monks should serve in the armies, and that such as refused should be beaten to death. The nation of the Huns, for ages shut up by inaccessible mountains, moved by a sudden fury, burst forth upon the Goths, and drove them in consternation from their ancient seats. The fugitives, crossing the Danube, were received by Valens without being required to lay down their arms; they were afterwards driven to rebellion by the avarice of Valens persecutes the monks. The Huns expel the Goths. [A. D. 376.]

THE SIXTH AGE.

The Goths settle in Thrace.

Maximus, the Roman general, and having beaten the army of Valens, they poured themselves over Thrace, desolating all with fire, sword, and rapine.

A.M. 4338 [387].

Gratian and Valentinian.

Theodosius defeats the Scythian Tribes.

[A. D. 379.]

THE ARIANS vacate their churches.

Gratian, with his brother Valentinian, reigned 6 years. Theodosius, made emperor by Gratian, overthrew in many and important battles the Scythian nations, the Alans, Huns and Goths; the Arians, rather than conform to him, vacated after forty years the churches of which they had violently possessed themselves. A synod of 150 fathers is held in the city

THE SYNOD OF AUGUSTA.

of Augusta under Damasus, bishop of Rome, against the Macedonian heresy. Theodosius associates his son Arcadius with him in the empire. From the second year of Gratian, in his fifth consulate with Theodosius,

THEOPHILUS COMPUTES EASTER.

Theophilus composes his calculation of Easter. Maximus, in other respects a brave and upright man, and worthy of the purple if he had not attained it by the violation of his oath, having been made emperor

MAXIMUS elected Emperor by the army in BRITAIN.

against his will by the army in Britain,* passed over into Gaul, and there slew the Emperor Gratian, circumvented by treachery at Lyons, and drove his brother Valentinian out of Italy; who nevertheless, together with his mother Justina, justly merited exile, because he was both himself infected with the Arian heresy, and had perfidiously and vexatiously besieged Ambrose, the most distinguished bulwark of the Catholic faith, and did not cease from his wicked attempt till the remains of the blessed martyrs Gervase and Protasius were exposed to view, fresh and uncorrupted, God himself having revealed the spot where they lay.

Slays Gratian and expels Valentinian.

A.M. 4349 [398].

Theodosius, who had now ruled the East for 6 years

* See Bede's Ecclesiastical History, Book I. Chap. IX.

in the lifetime of Gratian, reigned 11 years more after his death. Himself and Valentinian, whom he had hospitably entertained on his expulsion from Italy, slay the tyrant Maximus at the third milestone from Aquileia. As Maximus had spoiled Britain of almost all its armed youth and military power, which had followed him into Gaul, and never more returned home, the barbarous transmarine nations, the Scots from the West, and the Picts from the North, seeing the island denuded of its strength, invade and miserably ravage it for many years.* Jerome, the expositor of sacred history, writes a book on the worthies of the church, and brought it down to the fourteenth year of the reign of Theodosius.

THE SIXTH AGE.

Theodosius and Valentinian slay Maximus.

THE PICTS AND SCOTS INVADE BRITAIN.

ST. JEROME.

Death of Theodosius. [A.D. 395.]

A.M. 4362 [411].

Arcadius, son of Theodosius, reigned with his brother Honorius 13 years.† The bodies of the Holy Prophets Abacuc and Micha are brought to light by divine revelation. The Goths invade Italy, the Vandals and Alans Gaul. Innocent, bishop of Rome, consecrated the church of the most blessed martyrs Gervase and Protasius, built by the testamentary bounty of a devout and noble lady named Vestina. Pelagius, a Briton, impugns the grace of God.

ARCADIUS AND HONORIUS.

The Relics of Abacuc and Micha.

PELAGIAN HERESY in Britain. [A.D. 405.]

A.M. 4377 [426].

Honorius, with Theodosius the younger, his brother's son, reigned 15 years. Alaric, king of the Goths, attacked Rome, and burned part of it with fire, on the

Alaric, King of the Goths. [A.D. 410.]

* See Bede's Ecclesiastical History, Book I. Chap. I., for the origin of the Picts and Scots.

† See Bede's Ecclesiastical History, Book I. Chap. X., "The following was the division of the Empire between the brothers. Honorius, in the West, ruled over Italy, Gaul, Spain, and Britain; to which were added the Provinces of Noricum, Pannonia, and Dalmatia. Arcadius, in the East, governed Thrace, Asia Minor, Syria and Egypt, and the country from the Lower Danube, to the confines of Persia and Æthiopia. Illyrium was divided between the two princes."—Gibbon, Chap. XXIX.

THE SIXTH AGE.

ninth of the calends of September, in the 1164th year from the building of it; the sack of the city lasted six days, at the end of which he quitted it. Lucian, a presbyter, to whom in the seventh year of Honorius, God revealed the spot where were interred the remains of the

The relics of St. Stephen, &c.

first blessed martyr Stephen, and of Gamaliel and Nicodemus, of whom we read in the Gospel and in the Acts of the Apostles, wrote an account of that revelation in Greek, and sent it to the head of each of the churches; the presbyter Avitus, a Spaniard by birth, turned it into Latin, and by the presbyter Orosius transmitted it to the

Orosius.

western churches; this same Orosius was sent to the Holy Land by Augustine, to Jerome, to enquire of his soul's welfare, and there he obtained the relics of the blessed Stephen and brought them home with him to the west.

The Britons,* dreadfully infested by the Scots and Picts, send to Rome and submissively ask for aid against the enemy: forthwith a legion is sent to them which slew a great multitude of the barbarians, and drove the rest from the British territories; before taking their departure, the Romans persuaded their allies, with a view to

ANOTHER BORDER RAMPART

repel the enemy, to build a wall from sea to sea across the island; which they accordingly did, but with so little skill, constructing it rather with turf than stone, that it availed them nothing. For no sooner had the

destroyed by the Picts and Scots.

Romans departed than their old foes returned in their vessels, and slaughtered, trod down, and devoured like standing corn whatever withstood them. At their en-

* The distressed state of Britain, the incursions of the Picts and Scots, the building of this new rampart of sods, "*and not of stone*," its destruction by the northern tribes, the building of the Roman Wall "near the trench of Severus," the final departure of the Romans from Britain, and miserable condition of deserted natives, are all circumstantially narrated by Bede in the 12th Chapter of the first book of his Ecclesiastical History. Gibbon's picture of the state of Britain at this period, sketched with a master's hand, in his 31st Chapter, must be familiar to every one.

treaties the Romans again fly to their aid, and routing the enemy drive them beyond the seas; and then in conjunction with the Britons they build a wall from sea to sea, between two towns, which had been built there from fear of the enemy, and they construct it not as before of earth and sand, but of solid stone. They also build towers at intervals along the southern coast, because an enemy was to be apprehended from that quarter also; after which bidding their allies farewell, they depart to return no more.

THE SIXTH AGE.

THE ROMAN WALL.

FINAL DEPARTURE OF THE ROMANS. [A.D. 426.]

Boniface, bishop of Rome, made an Oratory in the cemetery of St. Felicitas, and beautified her sepulchre and that of St. Silvanus. Jerome, the presbyter, died in the twelfth year of Honorius, on the day before the calends of October, in the 91st year of his age.

Death of St. Jerome.

A.M. 4403 [452].

Theodosius the younger, son of Arcadius, reigned 56 years. Valentinian the younger, son of Constantius, is made emperor at Ravenna. Placidia, his mother, is styled Augusta. A fierce people, composed of Vandals, Alans, and Goths, passing from Spain into Africa, desolated the whole province with fire, sword, and rapine, and moreover carried with them the infection of Arian impiety; but Saint Augustine, bishop of Hippo, whose instruction had been a blessing to all the churches, did not witness the ruin of his city, for he departed to the Lord in the third month of the siege, on the 5th of the calends of September, in the 76th year of his age, having been either presbyter or bishop nearly 40 years. The Vandals* at the same time took Carthage, and devastated Sicily: this capture is mentioned by Paschasinus, prelate of Lilybæum, in a letter which he wrote to Pope Leo on the manner of keeping Easter. The Scots having been converted to the faith, Pope

Theodosius the younger, and Valentinian.

[The celebrated Codex Theodosianus.]

Death of St. Augustine, [A.D. 430.]

[Genseric] desolates Italy, Sicily and Carthage. [A.D. 439.]

THE SCOTS CONVERTED TO CHRISTIANITY.

* See Procopius de Bello Vandal. Lib. I. Cap. 5.

THE SIXTH AGE.

Clementine sent to them Palladius, and ordained him as their bishop, in the 8th year of Theodosius. The Roman army having finally retired from Britain, the Picts and

INVASION OF THE PICTS AND SCOTS.

Scots return and occupy the whole of the northern part of the island as far as the wall, and straightway having slain, taken, or routed its defenders, and broken through the wall itself, the cruel ravagers roam at large within it.

THE BRITONS APPLY IN VAIN TO ÆTIUS FOR SUCCOUR.

The Britons* address a most sorrowful letter to Ætius the Roman general, now for the third time consul in the 23rd year of Theodosius, but fail of obtaining help. Meanwhile the fugitives were visited with famine, on which some submitted to the enemy, others maintained

THE PICTS PERMANENTLY OCCUPY THE NORTHERN PART OF BRITAIN.

a desperate resistance from their forests and mountain fortresses, and made great slaughter of the enemy. The Scots return home, to come back again ere long: the Picts keep possession of the north part of the island, and thenceforth permanently occupy it. The aforesaid famine was followed by an abundance of the fruits of the earth, abundance produced luxury and supineness; a

THE PLAGUE IN ENGLAND.

dreadful pestilence ensued, and ere long a still more terrible plague in the arrival of new enemies, the Angles.

THE FIRST ARRIVAL OF THE SAXONS [A. D. 449.] INVITED BY VORTIGERN.

The Britons in council with Vortigern† their king, had unanimously invited them over to defend their country, but soon found them to be their most strenuous assailants. Xistus, bishop of Rome, consecrated the church of St. Mary the mother of the Lord, which was formerly called the Temple of Liberty. Eudoxia, wife of Theodosius, returning from Jerusalem, brought with her the relics of the most blessed Stephen the first martyr, which were with all veneration deposited in the church

Attila and Blaedla.

of St. Laurence. Blaedla and Attila, brothers, and kings of many nations, devastated Illyricum and Thrace.

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* See Bede's Ecclesiastical History, Book I. Chap. XIII.

† Ibid. Book I. Chap. XV.

THE SIXTH AGE.

A.M. 4410 [459].

Martian and Valentinian reigned 7 years. A body of Angles or Saxons came to Britain in their ships of war; and on the news of their successful expedition being brought home, a stronger band is sent forth, who, joining the former, first attacked and drove out the enemy, and then turning their arms against their allies, reduced by fire and sword nearly all the island, from east to west, on the pretext that the Britons did not give them sufficient pay for their services. John the Baptist reveals to two monks, who had come from the west to Jerusalem to worship, the spot where his head lay, near the dwelling of Herod, formerly the king of the country; they brought it to Emisa, a city of Phœnicia, where due honor was paid it. The Pelagian heresy disturbs the faith of the Britons, who implore help from the Gallic bishops, from whom they receive, as defenders of the faith, Germanus, bishop of the church of Auxerre, and Lupus, of Troyes, equally prelates of apostolical faith. These prelates confirm the Britons in the faith, by the Word of Truth and by miraculous signs; moreover, by miraculous power, they stay the war which at that time the Picts and Scots, with united forces, made against the Britons; for Germanus himself being appointed leader, turns the fierce enemy to flight, not by the sound of the trumpets, but by the whole army, with uplifted voice, shouting "Alleluia!" Germanus, after this, went to Ravenna, where he was received with the utmost honour by Valentinian and Placidia, and then departed to Christ: his body was buried at Auxerre, with every circumstance of honour, and with the accompaniment of miracles. The Patrician Ætius, the great stay of the western empire,* and formerly the terror of King

Martian and Valentinian.

SECOND ARRIVAL OF THE SAXONS.

GERMANUS DEFEATS THE PICTS AND SCOTS.

Death of Ætius and fall of the Western Empire. [A.D. 476.]

* Ætius defeated Attila at Chalons in the plain of Champagne. Upwards of 162,000 men were left on the field. "Bellum atrox, multiplex, immane, pertinax, cui simile nulla usquam narrat antiquitas, ubi talia gesta

THE SIXTH AGE. [Romulus Augustulus.]

Attila, is put to death by Valentinian; with him fell the western empire, never more to rise.

A.M. 4427 [476].

Leo reigned 17 years. He addressed circular letters to all the orthodox bishops throughout the whole world, respecting the Decrees of the Council of Chalcedon, and requiring their opinion touching the said Decrees; their replies agreed so wonderfully as to the true incarnation of Christ, that they all might have been written at the same time, from the mouth of one person dictating. Theodoretus, bishop of a city named Cyrus, from its founder, the king of Persia, writes on the true incarnation of our Saviour and Lord, against Eutyches and Dioscorus, bishops of Alexandria, who deny that Christ took human flesh; he also wrote an Ecclesiastical History, continuing the account of Eusebius down to his own time, that is, to the reign of Leo, in which he died. Victorius, at the command of Pope Hilary, framed a calendar of Easter for 532 years.

Council of Chalcedon.

Theodoretus.

Victorius computes Easter for 532 years.

A.M. 4444 [493].*

Zeno reigned 17 years. The body of the Apostle Barnabas, and the Gospel of Matthew in his handwriting, are brought to light by revelation from himself. Odoacer, king of the Goths, made himself master of Rome, which from that time continued to be governed for a season by kings of that people. On the death of Theodoric, son of Triarius, Theodoric surnamed Valamer, obtained the sovereignty of the Goths, and after depopulating Macedonia and Thessaly, and burning many towns nigh to the metropolis itself, he next invaded and made himself master of Italy. Honoric, king of the

Odoacer takes Rome. [A.D. 476.]

Theodoric conquers Italy. [A.D. 493.]

referuntur ut nihil esset quod in vita sua conspicere potuisset egregius, qui hujus miraculi privaretur aspectu."—Jornandes de Reb. Goth.

* Clovis I., King of France, is placed in this period. He died A.D. 511, having been converted to Christianity A.D. 497, and having defeated Alaric at Poictiers A.D. 507.

Vandals in Africa, an Arian, banished more than 334 catholic bishops, and closed their churches; he moreover inflicted tortures of all kinds on their people, even amputatiug the hands, aud cutting out the tongues of multitudes, but after all he could not silence the confession of the Catholic faith. The Britons * under Ambrose Aurelian, a man of great modesty, and perhaps the only one of Roman descent that had survived the Saxon slaughter, his noble parents having fallen victims to the same, ventured forth against the Saxons to gain a victory over that hitherto victorious people; from that time they fought with varied success, until by the arrival of more formidable numbers, the entire island was after a long season subdued.

THE SIXTH AGE. Persecution of Honoric.

THE BRITONS RISE AGAINST THE SAXONS UNDER AMBROSE AURELIAN.

A.M. 4472 [521].

Anastasius reigned 28 years. Thrasamund, king of the Vandals, closed the Catholic churches, and banished 220 bishops into Sicily. Pope Symmachus, besides numerous churches which he either built or restored, founded an hospital in honor of Saint Peter, Saint Paul, and Saint Laurence, and for a whole year supplied the exiled bishops with money and clothing in Africa or Sardinia. Anastasius, for favoring the heresy of Eutyches, and persecuting the Catholics, was struck with lightning and died.

Thrasamund persecutes the Church.

Symmachus. [A.D. 524.]

A.M. 4480 [529].

Justin the elder reigned 8 years. John, pontiff of the Roman church, visited Constantinople, and in the midst of great multitudes who came out to meet him, restored sight to a blind beggar at the Golden gate; and on his return to Ravenna, was together with his companions thrown into fetters by Theodoric, who was

* See Bede's Ecclesiastical History, Book I. Chap. XVI. In this period we place, also, King Arthur and the Knights of the Round Table, A.D. 515. The death of Prince Arthur, A.D. 542.

THE SIXTH AGE.

jealous at the honorable entertainment he had met with from Justin the defender of the Catholic religion; Theodoric had in the same year, in the consulship of the younger Probus, put to death Symmachus the patrician at Ravenna, and in the year following, himself died suddenly, leaving his grandson Athalaric, to succeed him on the throne. Hilderic, king of the Vandals, gave orders for the return of the bishops from exile, and for the restoration of the churches, after 74 years of heretical profanation. The abbot Benedict was conspicuous for his glorious miracles; of which the blessed Pope Gregory has given an account in his book of Dialogues.

Athalaric, king of the Goths.

Benedict.

A.M. 4518 [567].

THE EMPEROR JUSTINIAN.

Belisarius.

Justinian, son of Justin's sister, reigned 38 years. Belisarius the Patrician was sent by Justin into Africa, where he overthrew the Vandals. Carthage too was recovered in the 96th year from its loss, the Vandals utterly routed, and their king Gelismer made prisoner, and sent to Constantinople. The body of St. Antony the monk is discovered by revelation, and brought to Alexandria, where it is interred in the church of Saint John the Baptist. Dionysius gives the cycles of Easter, beginning at the 532nd year from our Lord's incarnation, which is the 248th year from Diocletian, from the consulship of Lampadius and Orestes, being the year in which the Code of Justinian was given to the world. Victor, also, bishop of Capua, in a book which he wrote on Easter, confutes the errors of Victorius.

Dionysius' computation of Easter.

Promulgation of the Codex Justinianus.

A.M. 5529 [578].

Narsis slays Totila, king of the Goths, and invites the Lombards into Italy. [A.D. 568.]

Justin the younger, reigned 11 years. Narsis the Patrician, conquered and slew Totila king of the Goths, in Italy; but by the envy of the Romans, for whom he had done such great things against the Goths, being accused before Justin and his wife Sophia, of having enslaved Italy, he retired to Naples in Campania, and

invited the Lombards to come and make themselves masters of Italy. John, pontiff of the Roman church, built and consecrated the church of the Apostles Philip and James, which his predecessor Pelagius had begun. The Sixth Age.

A.M. 4536 [585].

Tiberius Constantine reigned 7 years. Gregory who was at first the nuncio at Constantinople, and afterwards bishop of Rome, wrote an exposition of the book of Job, and in the presence of Tiberius, convicted Entychius, bishop of Constantinople, of doctrinal error in the matter of the resurrection; insomuch that the emperor condemned to the flames that prelate's book, as destructive of the articles of our faith. For this Eutychius taught, that in the glorious resurrection, our bodies will be impalpable, and more subtle than air; which is opposed to what our Lord said, "Touch and see, for a spirit hath not flesh and bones, as ye see me have." The Lombards, under their king Alboin, invaded Italy, spreading famine and death through the whole land, and besieged and sacked the city of Rome. St. Gregory. Rome taken by the Lombards [A.D. 595.]

A.M. 4557 [606].

Maurice reigned 21 years. Hirminigild, son of Levigild, king of the Goths, for his indomitable constancy in adhering to the catholic faith, was stripped of the ensigns of dignity by his father, who was an Arian, and thrown into prison laden with fetters, where at length, on the holy night of our Lord's resurrection, he was put to death by a blow on the head with an axe, and thus entered, a king and martyr, the heavenly in exchange for an earthly kingdom. His brother Richard, who succeeded his father in the kingdom, and ruled over the whole of the Gothic nations, embraced the catholic faith at the instance of Leander, bishop of Seville, who had been the instructor of his brother. Gregory, pontiff of Rome, and a distinguished doctor of the church, in the St. Hirminigild. Richard, king of the Goths, conforms to the Catholic faith. Pope Gregory summons a council at Rome. [A.D. 595.]

THE SIXTH AGE.

HE SENDS ST. AUGUSTINE, MELLITUS, AND JOHN TO BRITAIN.

ETHELBERT and the kingdom of Kent embrace Christianity.

13th year of the reign of Maurice, and in the 13th indiction, summoned a council of 24 bishops to the shrine of the blessed apostle Peter, and made decrees concerning essential church matters. He also sent to Britain* Augustine, Mellitus, and John, and with them many other godly monks, who converted the English to Christ; moreover Ethelbert, on being converted to the grace of Christ, with the kingdom of Kent which he governed, and the adjacent provinces, rewarded his instructor Augustine and the other holy prelates, with an episcopal seat. The nations of the Angles to the north of the Humber, under Ella and Ethelfrid, had not yet heard the word of life. In the 19th year of Maurice, in the 4th indiction, Gregory, in a letter to Augustine, directed that the bishops of London and York should be metropolitans, on receiving a pall from the Apostolic See.

LONDON AND YORK made metropolitan sees.

A.M. 4565 [614].

Phocas reigned 8 years. In the 2nd year of his reign, in the 8th indiction, Pope Gregory departed to the Lord. At the request of Pope Boniface, Phocas decreed that the see of the Roman and apostolic church should be the head of all the churches; whereas the church of Constantinople claimed this dignity. At the request of another Pope Boniface, he ordered that the old temple, called the Pantheon, should be purged of its idolatrous pollutions, and be converted into a church of the ever blessed Virgin and all the martyrs; so that in the spot where all the devils were worshipped, the memory of all the saints was thenceforth venerated.

The emperor Phocas makes Rome the head of all churches.

The Pantheon.

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* See Bede's Ecclesiastical History, Book I. Chaps. 23 and 24; where will be found two of Pope Gregory's letters on the occasion. St. Augustin arrived in the Isle of Thanet, A.D. 597. Ethelbert founded St. Paul's Cathedral in 604, and Sibert, king of the East Saxons founded Westminster Abbey, A. D. 611.

† See Bede's Ecclesiastical History, Book I. Chap. 29.

The Persians were most formidable enemies of the empire, and took away many Roman provinces, and among the rest Jerusalem itself; moreover they destroyed the churches and profaned whatever was holy, spoiling every place of its ornaments, not sparing even the Cross of our Lord, which they took away.* THE SIXTH AGE. The Persians overrun the Holy Land. [A.D. 614.]

A.M. 4591 [640].

Heraclius reigned 26 years. Anastasius, a Persian monk, nobly suffered martyrdom for Christ: born in Persia he was early instructed in the learning of the Magi by his father, but having heard the name of Christ from some Christian captives, he presently turned to him with all his heart, and leaving Persia he came to Chalcedon, and Hierapolis, and thence to Jerusalem, seeking Christ; then, after receiving the grace of baptism, he entered the monastery of the abbot Anastasius, four miles from the city, in which order he lived 7 years; after which having gone to Cæsarea in Palestine to preach, he was there taken by the Persians, and after undergoing, from the sentence of Marzabanes, a long imprisonment diversified by frequent scourgings, he was at length sent to Persia to their king Chosroes, by whose command he was scourged three times, and finally, after being suspended by one hand for three hours, was beheaded with 70 others, and thus completed his martyrdom. A certain man possessed with a devil was afterwards cured by putting on his vest. Meanwhile the emperor Heraclius, coming over with an army, overthrew the Persians, and brought back the Christian captives rejoicing. The relics of this blessed martyr Anastasius were taken first to his own monastery and thence to St. Anastasius.

* The birth of Mahomet, A.D. 571. He promulgates the Koran, A. D. 612, His flight from Mecca to Medina, July 16, A.D. 622, the Hegyra; his death, A.D. 632. The Saracens took Jerusalem, A.D. 636, and retained possession of it for 463 years. They destroyed the library of Alexandria, A. D. 640.

THE SIXTH AGE.

Rome, where they are venerated in the monastery of St. Paul the Apostle of Aquæ Salviæ. In the sixteenth year of the reign of Heraclius, in the fifteenth indiction, Edwin I., a most excellent king of a nation of the Angles in Britain to the north of the Humber*, at the preaching of Bishop Paulinus, who was sent from Canterbury by the venerable Archbishop Justus, received the word of salvation with his people, in the eleventh year of his reign, and 180 years, more or less, after the coming of the Angles into Britain, and rewarded Paulinus† with the episcopal see of York. This king, as he grew in the faith of the heavenly kingdom, so also did he increase in earthly power and dominion, insomuch that he reigned over the whole British realm, both over his own nation and the Britons likewise, which none of the Angles did before him. Pope Honorius, in an epistle, refuted the quartadeciman error respecting the observance of Easter, which had at that time sprung up among the Scots; moreover, John, who was elected to the pontificate after Severinus the successor of Honorius, wrote to them on the same subject, and on the Pelagian heresy which had begun to revive among them.

EDWIN KING of Northumbria baptized.

PAULINUS ABP. OF YORK.

Pelagian Heresy revived in Scotland.

A.M. 4593 [642].

Heraclonas with his mother Martina reigned two years. Cyrus, Bishop of Alexandria, and Sergius and Pyrrhus, Patriarchs of Constantinople, revived the heresy of the Acephali, and taught that there was in Christ one operation and one will of the godhead and manhood. Pyrrhus afterwards, under Pope Theodore, came from Africa to Rome, and with a feigned repentance, as it afterwards appeared, presented that pontiff, in the presence of the clergy and all the people, with a recantation which he had subscribed, condemnatory of every thing which either himself or his predecessors had said or done against the

Recantation of the Patriarch Pyrrhus.

* See Bede's Ecclesiastical History, B. II. Ch. XIII.
† Ibid. B. II. Ch. XIV.

catholic faith; wherefore, he was graciously received as the pontiff of a royal city. But when Pope Theodore heard that on his return to his home, he had also returned to his domestic error, he summoned all the priests and clergy to the church of the blessed Peter, the first of the Apostles, and pronounced on him the sentence of excommunication.

returns to his errors, and is excommunicated.

A.M. 4594 [643].

Constantius, son of Heraclius, reigned 6 months. Paul succeeded Pyrrhus not only in his outrageous doctrine, like his predecessors, but even openly persecuted the Catholics, and threw the nuncios of the holy Roman Church who were sent for his correction, into fetters, or banished, or scourged them. Moreover he overthrew an altar of the Catholics which had been consecrated in an oratory in the house of Placidia, and forbad the performance of divine service there. Wherefore, like his predecessors, the just sentence of deposition was pronounced on him by the Catholic see.

Paul, Bishop of Constantinople, persecutes the Romanists.

A.M. 4622 [671].

Constantine, son of Constantine, reigned 28 years. He was deceived by Paul, as his grandfather, Heraclius, had been by Sergius, bishop of the same royal city, and put forth an edict against the catholic faith, declaring that neither one nor two wills or operations should be confessed to be in Christ, as it were a doctrine of faith that Christ neither willed nor operated at all. Wherefore Pope Martin assembled a council of 105 bishops at Rome, and anathematized the aforesaid Cyrus, Sergius, Pyrrhus, and Paul as heretics. After this the Emperor sent the Exarch Theodore, who took Pope Martin from the church of Constantine, and brought him to Constantinople; after which he was banished to the Chersonese, where he ended his days, eminent even to this day for the many miracles which he wrought there. The afore-

Pope Martin banished to Chersonesus.

THE SIXTH AGE.

said council was held in the 9th year of the reign of Constantine, in the month of October, in the 8th indiction. On the ordination of Pope Vitalian, Constantine made an offering to the blessed Apostle Peter of the Gospels in gold, set with brilliants, of an extraordinary size. After some years, in the 9th indiction, he came to Rome himself, and presented on the altar of the same church a pall of gold cloth, while his whole army filled the building, holding wax tapers. In the following year was an eclipse of the sun at the 10th hour of the 5th day of the nones of May, within the memory of this generation. Theodore,* an archbishop, and Adrian, an abbot of equal erudition, were sent by Vitalian into Britain, where they greatly improved the discipline of the church by ecclesiastical doctrine. Constantine, after many un-heard of depredations committed on the provinces, was murdered in his bath; and not long after Vitalian departed to heaven.

Magnificent copy of the four Gospels.

Eclipse of the Sun A.D. 664.

ARCHBISHOP THEODORE AND ABBOT ADRIAN arrive in Britain, A.D. 669.

Constantine murdered.

A.M. 4639 [688].

Constantine, son of the former emperor of that name, reigned 17 years. The Saracens invade Sicily, and return to Alexandria laden with immense booty. Pope Agatho, at the request of Constantine, Heraclius, and Tiberius, three most pious princes, with a view to the unity of God's holy churches, sent his legates to the metropolis, and among them John, at that time deacon, and not long afterwards bishop of the Church of Rome. These were most graciously received by Constantine, a very devout defender of the catholic faith, and by him exhorted to lay aside philosophical disputations, and in peaceful convents to inquire touching the true faith; and for this purpose he supplied them out of the library of Constantinople with all the writings of the ancient fathers which they required. Moreover there were present 150 bishops, under the presidency of George,

The Saracens invade Sicily.

The Council of Constantinople under Pope Agatho.

* See Bede's Ecclesiastical History, B. IV. Chap. I.

patriarch of Constantinople, and Macarius, bishop of Antioch. Those who asserted that there was one will and one energy only in Christ were convicted of contradicting the catholic fathers. The result was that George acknowledged his error; but Macarius was anathematized as well as his followers, as also his predecessors, Cyrus, Sergius, Honorius, Pyrrhus, Paul and Peter, and Theophanius, an abbot from Sicily, made bishop of Antioch in his place; and in so great favour were the legates by whom the peace of the Church had been brought about, that the beforenamed John, who was of their number, celebrated divine service in Latin before the emperor and patriarch in the church of St. Sophia, on the Sunday before Easter. This the sixth general council was* held at Constantinople, and recorded in the Greek tongue in the time of Agatho, under the auspices of that most pious prince, Constantine, which consisted of the legates of the apostolic see, and 150 bishops. The first general council was held at Nice against Arius, consisting of 318 fathers, in the time of Pope Julius, under the Emperor Constantine; the second, consisting of 150 fathers, was held at Constantinople, against Macedonius and Edoxius, in the time of Pope Damasus and the Emperor Gratian, when Nectarius was made bishop of that city; the third, consisting of 200 fathers, was held at Ephesus, against Nestorius, bishop of the city of Augusta, under Theodosius the Great and Pope Celestine; the fourth was held at Chalcedon, consisting of 630 fathers, in the time of the Emperor Martian, against Eutyches, the head of a body of most impious monks; the fifth was held at Constantinople, in the time of Pope Vigilius, under the Emperor Justinian, against Theodore and all heretics; the sixth is that of which we have spoken above.

The Council of Nice under Pope Julius.

The Council of Constantinople under Pope Damasus.

The Council of Ephesus under Pope Celestine.

The Council of Chalcedon.

The Council of Constantinople under Pope Vigilius.

* The proceedings of this Council led to the Synod of Heathfield, an account of which will be found in the 17th Chap. of the IV. Book of Bede's Ecclesiastical History.

THE SIXTH AGE.

Etheldrida,* a holy and ever chaste virgin in Christ, daughter of Anna, king of the Angles, given first in marriage to a great nobleman, and afterwards as wife to King Egfrid, after preserving her marriage-bed undefiled for twelve years, takes the veil, and from a queen becomes a holy virgin: then straightway, that she might become a pious mother and nurse to holy virgins, she erects a nunnery in a chosen spot, called Elge. Her undying merits were testified even by her mortal flesh, which, sixteen years after her burial, was found uncorrupted, together with the garment in which she had been wrapped.

QUEEN ETHELDRIDA TAKES THE VEIL.

A.M. 4649 [698].

Justinian, younger son of Constantine, reigned 10 years. He made a truce with the Saracens for ten years by sea and land; moreover the province of Africa was subjected to the Roman empire, whereas it was before held by the Saracens, who had even taken and destroyed Carthage itself. The Roman pontiff Sergius of blessed memory, having refused to countenance the synod which Justinian held at Constantinople, and to subscribe to its rambling† decrees, the emperor sent his Prefect of the Law, Zachary, with orders to bring him to Constantinople; but the militia of the city of Ravenna and of the neighbouring parts withstood the impious prince, and repelled Zachary from Rome with loss and shame. The same Pope Sergius created that venerable man, Wilbrord, surnamed Clement, bishop of the Frisons, in which country, even unto this day, he labours for eternity; for being by birth a Briton, of the nation of the Angles, he has quitted his own land for ever, passing his time in combating the evil one, and advanc-

JUSTINIAN MAKES A TRUCE WITH THE SARACENS FOR 10 YEARS.

POPE SERGIUS OPPOSES THE EMPEROR.

* See Bede's Ecclesiastical History, B. IV. Chap. XIX.

† See Basnage Hist. de l'Eglise, p. 554, for an explanation of Bede's designation of "*erratica*," as applied to this Council.

ing the interests of Christianity. Justinian, stripped for his perfidy of the royal dignity, returns as an exile unto Pontus. THE SIXTH AGE. Justinian deprived of his dignity

A.M. 4652 [701].

Leo reigned 3 years. The Lord disclosed to Pope Sergius a silver casket, which had long lain out of sight in an obscure corner of the chapel of the blessed Apostle Peter, and in which was found a cross adorned with costly and precious stones. Having taken off the four lids in which the jewels had been set, he found deposited within the recess, a portion of the healing wood of the Cross of our Lord, of extraordinary size; which from that time is lifted up every year and adored by all the people in the Church of our Saviour, called Constantiniana. The most pious Cuthbert,* who from an anchorite, became prelate of the church of Lindisfarne, in Britain, was from infancy to old age eminent for his miracles; after his body had remained buried for eleven years, it was found, together with the garment in which it was wrapped, as fresh as at the hour of his death; as we ourselves recorded some years ago in the Book of his Life and Miracles, in prose, and more recently in hexameter verse. The Holy Rood discovered. CUTHBERT'S LIFE AND MIRACLES.

A.M. 4659 [708].

Tiberius reigned 7 years. The Synod held at Aquileia, from want of experience refuses to recognise the fifth general council; but being instructed by the salutary admonitions of the blessed Pope Sergius, it also assents to the acts of that council with all the other churches of Christ. Gisulph, leader of the Lombards of Beneventum, wasted the Campania with fire and sword, and made many captives; and when there was no one to resist his violence, the apostolic Pope John sent to him The Council in Aquileia. Gisulph chief of the Lombards.

* See Bede's Biographical Writings, Life of St. Cuthbert, p. 1.

THE SIXTH AGE.

a host of priests with many gifts, ransomed all the captives, and thus caused the enemy to return home. He was succeeded by another John, who, among his many celebrated deeds constructed a chapel of exquisite workmanship to the holy Mother of God, within the church of Saint Peter, the Apostle. Herebert, king of the Lombards, restored to the jurisdiction of the Apostolic See, many courts and patrimonies in the Cottian Alps, which had once belonged to it, but which had been taken away at various times by the Lombards; and sent the grant hereof to Rome, written in letters of gold.

Pope John builds the chapel of our Lady in St. Peter's.

Herebert, King of the Lombards.

A.M. 4665 [714].

Justinian reigned again six years with his son Tiberius. By the help of Terbellus, king of the Bulgarians, he recovered the throne, and slew those patricians who had expelled him from it, as well as Leo who had usurped his place, and Tiberius who had succeeded him, and who, at the time he was deprived of the throne, had for a season kept him in confinement. He put out the eyes of the patriarch Callinicus and sent him to Rome, and gave his see to Cyrus, an abbot of Pontus, who had supported him in his exile. Pope Constantine came to him at his request, and was both entertained and dismissed with honour; so much so that during his stay he was commanded to celebrate the mass on the Lord's Day, the Emperor receiving the communion at his hands. Then prostrate on the earth imploring him to make intercession for his sins, he renewed all the privileges to the Church. Contrary to the Pope's prohibition, he sent an army into Pontus to seize Philippicus whom he had sent there; but the whole army went over to Philippicus, made him emperor there, and returning with him to Constantinople, fought a battle with Justinian at the twelfth milestone from the city, and having defeated and slain him, Philippicus succeeded him on the throne.

Justinian restored.

Renews the privileges of the Church.

Death of Justinian.

THE SIXTH AGE.

A.M. 4667 [716].

Philippicus reigned 16 months. He removed Cyrus from the Pontificate, and commanded him to return to Pontus, and there resume as abbot the government of his monastery. He also sent to Pope Constantine letters, with impious commands, which the latter, with the advice of the Apostolic See, returned to him with disdain, and moreover, set up in the portico of St. Peter, pictures containing the acts of the six holy general councils; for Philippicus had commanded that all such pictures, which were in the metropolis, should be removed; on which account the Roman people determined that they would neither have the name of an heretical emperor in their deeds, nor his statue amongst them; and accordingly neither was his statue introduced into the churches, nor his name in the celebration of divine service.

Philippicus deposes the Patriarch Cyrus.

Pope Constantine omits the name of Philippicus in the Church Service.

A.M. 4670 [719].

Anastasius reigned three years. He took Philippicus prisoner, and put out his eyes, but did not put him to death. He sent a letter to Rome to Pope Constantine, by Scholasticus, a patrician and exarch of Italy, in which he declared himself to be favourable to the Catholic faith, and a defender of the sixth holy council. Lithbrand, King of the Lombards, admonished by the venerable Pope Gregory, confirmed the grant of the patrimony of the Cottian Alps, which King Herebert had made, but which he had sought to resume. Egbert,* a holy man of the nation of the Angles, an ornament to the priesthood in his monastic life, quitted his own home in search of an immortal one, and by his pious preaching brought back many provinces of the Scottish people to the canonical observation of Easter, in the year of our Lord's Incarnation, 716.

Anastasius conforms to the Usage of Rome.

Lithbrand King of the Lombards.

EGBERT PREACHES TO THE SCOTS.

* See Bede's Ecclesiastical History, B. III. Chap. IV., and B. V. Chap. XXII.

THE SIXTH AGE.

A.M. 4671 [720].

Theodosius succeeds Anastatius.

Theodosius reigned 1 year. Being chosen emperor, he overthrew Anastasius, in a severe engagement near the city of Nice, and having taken the oath, he caused him to enter holy orders and to be ordained a priest. On acquiring the throne, as a good Catholic he replaced the revered painting in which the six holy councils had been depicted, and which Philippicus had removed. The river Tiber left its channel and did great damage to the city of Rome; insomuch that in the *Via Lata* it rose half as high again as the human stature, and taking a course from the door of St. Peter's it resumed its channel at the Milvian Bridge; thus it remained for seven days, and after the offering up of many prayers by the people, it returned to its bed on the eighth.

Inundation at Rome.

In those days a multitude of the English nation, high and low, men and women, gentle and simple, impelled by love to God, journeyed from Britain to Rome; and amongst them also my most beloved Abbot Ceolfrid,* in the seventy-fourth year of his age, (forty-seven of which he had been a priest, and thirty-five an abbot,) went as far as the Ligones, where he died, and was buried in the church of the blessed Twin Martyrs. Amongst his other offerings, he sent to our church of St. Peter a Pandect† translated partly out of Hebrew and partly out of Greek into Latin by Saint Jerome.

CEOLFRID'S PILGRIMAGE TO ROME.

A.M. 4680 [729].

The Saracens besiege Constantinople.

Leo reigned 9 years. The Saracens come with an immense army and besiege Constantinople in the third year, until at the earnest prayers of the citizens to God, a vast number of the enemy perished from famine, cold,

* See Bede's Biographical Writings, p. 101.

† "Pandect, from παν and δεχεσθαι, general receivers, a common title to Greek Miscellanies."—*Gibbon.*

and pestilence ; insomuch that they abandoned the siege from exhaustion ; on their return they attack the Bulgarians, a people on the other side of the Danube, by whom they were beaten and compelled to flee to their ships ; though no sooner had they put out to sea, than a sudden storm arose, in which the greater part of them perished by shipwreck. Lithbrand, on hearing that the Saracens had desolated Sardinia, and were defiling the spot to which at the time of the inroad of the barbarians the remains of St. Augustine had been conveyed, and where they had been buried, sent forthwith, and obtaining them for a large sum, transferred them to Pavia, where they were buried with all the honour due to so illustrious a father.

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